Augustana College & Theological Seminary
PACIFIC LUTHERAN THEOLOGICAL SEMINARY
THE LIBRARY
Rock Island, Illinois
PACIFIC LUTHERAN THEOLOGICAL SEMINARY
Augustana Library
Rock Island, Illinois
PACIFIC LUTHERAN THEOLOGICAL SEMINARY
THE LIBRARY

The LUTHERAN OUTLOOK

Peace-Time Conscription

Lutheran Social Action

The Velvet Curtain

The Christian Church as a Leaven
By J. W. Schillinger

Freedom of the Christian, as Applied to Our Day
By S. Leinweber

The Church College; Its Responsibility to Modern Society
By J. A. Dell

Letter from Lund
By Dr. and Mrs. J. Bodensieck

VOL. XII AUGUST, 1947 NO. 8

Pointed Paragraphs

WHO'S WHO

DR. J. W. SCHILLINGER is president of the Ohio District of the American Lutheran Church. Rev. J. Leinweber is a Lutheran pastor in Calgary, Alberta. Dr. J. Bodensieck, former president of Wartburg Seminary at Dubuque, is liaison between the American Military Government in Germany and the churches in Germany. Mrs. Bodensieck is working among displaced persons in Germany.

A SOUTHERN PRESBYTERIAN SPEAKS

We need not delude ourselves. The world, the flesh and the devil are still with us. The brotherhood of man is a vain dream unless we who talk of it are willing to go the way of the cross to bring it to reality. Ours is a church of all but infinite possibilities, but the daily press tells us that the head of the Ku Klux Klan is a Presbyterian. It is also commonly reported that a participant (to some degree) in a recently widely advertised lynching is of our denomination. We draw the skirts of our holiness about us forgetting that our wrapping encloses much of which we ought to be ashamed.

—D. P. McGreachy.

In this world it is not what we take up, but what we give up, that makes us rich.—H. W. Beecher.

LUTHERAN ISOLATIONISM

It is too early to say that the process of unification of the primary traditions of Protestantism is complete in Germany. But the second Treysa conference took a long step in that direction. Its service to Christianity in finding the common ground between the Lutheran and the Reformed points of view cannot be overemphasized. Whether this reconciliation in Germany will result in the abandonment of spiritual isolationism by Lutheran bodies in this and other countries remains to be seen. The action of the Lutheran World Federation, which met in Sweden only a month after Treysa, in urging all Lutheran churches to unite with the World Council of Churches, feeds the hope of the rest of Protestantism that it will.

—The Christian Century.

"It is seldom that one finds a delinquent youth who attends Sunday School regularly. I think perhaps we place too much emphasis, as a people, in trying to find new mediums to correct juvenile delinquency, when we have such a fine medium already established throughout the country. Perhaps, if we would expend the same degree of energy in trying to encourage our youth to attend the Sunday Schools of our nation regularly, we would have less of a problem in juvenile delinquency."

—Gov. Ralph F. Gates, Indiana.

RUSSIA'S FARMERS SLEEP LATE

A contented cow must be a rare animal in the Soviet Union these days. We don't see how it can be otherwise, with Russian farmers lying snugly-a-bed at an hour when they should be busy with their milking and feeding chores. For the cow never lived that could stay complacent while trying to keep up milk production on an irregular schedule.

The complaint is that too many of the workers assigned to Russia's collective farms have been both lax and late about getting down to business of a-morning. The Soviet minister of agriculture, I. A. Benedi, said so in a recent public reprimand of farmers who have been going to work as late as 8 a.m. He also accused them of loafing on the job and taking two hours for lunch.

We assume that this report will be of some interest to our rural subscribers, many of whom will find it hard to recall the last time they took things easy until 8 o'clock in the morning. They shouldn't be too surprised, however, by the contrast between their own industry and the leisurely work habits ascribed to Soviet farmers. For the difference in attitudes is easy to understand. As long as the Russian collective farmer has to produce for "the state" instead of himself, he's never going to be very keen about being routed out of bed at daybreak and sometimes earlier just to get the chores done on time.—*Kansas City Times.*

"When this country was discovered," says the Russell, Kansas, Record, "the Indians were running it. There were no taxes, there was no debt and the women did all the work. And the white man thought he could improve on a system like that."

LIFE ON A RUBBER RAFT

On our second day in the rubber rafts I saw Private John F. Bartek, the flight engineer, reading his Testament. None of us kidded him. Maybe we had a premonition of just how much that little pocket Book was to mean to us all.

By the sixth day it was obvious that we were *out of the lanes of patrol planes and ships,* and might never be found. We were getting *weak from hunger.* That evening I joined passively in the prayers. We all prayed for food. Then Cherry fired off our evening flare in hope that something might happen. It did. The flare's propulsion charge was faulty and the flaming ball fell among the rafts. We could see barracuda chasing a school of fish attracted by the glare. In their efforts to escape, two fair-sized fish leaped in to our raft. Each of us had a small piece of raw fish for breakfast next morning.

On our 13th day came the first of two miracles that were to cleanse me of agnosticism forever. The sun was scorching hot. In midmorning a rain squall appeared, but it passed a quarter of a mile off. For the first time I found myself leading the others in prayer.

"God," I said, "You know what that water meant to us. The wind has blown it away. It is in Your power to send it back again. It's nothing to You, but it means life to us. Order the wind to blow that rain to us who will die without it!"

Can't Be Explained by Natural Law

There are some things that can't be explained by natural law. The wind did not change, but the receding curtain of rain began to come slowly toward us, *against* the wind, as though an omnipotent hand were moving it.

We drank, and caught a store of water. That *God-sent rain* helped us endure the next four terrible days.

—Lieutenant James C. Whittaker.

The Lutheran Outlook

Official Organ of the American Lutheran Conference

REV. J. A. DELL, D.D., Editor
813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Evangelical Lutheran Church, the Augustana Synod, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,26 and it has 4,651 ordained ministers.

OFFICERS OF CONFERENCE

President: Rev. Lawrence M. Stavig, D.D. Sioux Falls, S.D.

Secretary: Rev. Norman A. Menter, D.D. Detroit, Mich.

Treasurer: Mr. Otto Leonardson, 2445 Park Ave., Minneapolis 4, Minn.

The Lutheran Outlook is published at 20 S. Fifth Street, Blair, Nebr., and is entered as second class matter at the post office Blair, Nebr., under Act of March 3, 1879.

Subscription Price

United States and Canada: $2.00 per year in advance; $3.00 for two years in advance $3.00 per year to foreign countries.

All communications pertaining to advertising, subscriptions and change of address should be addressed to Mr. P. A. Magnussen Manager, Lutheran Publishing House, Blair Nebr.

The
LUTHERAN OUTLOOK

VOLUME XII | AUGUST, 1947 | NUMBER 8

EDITORIAL

Peace-Time Conscription

FOR OVER one hundred and seventy years our country has gotten along without compulsory military service in times of peace. Now the administration is backing a bill for universal military training, and though the bill failed to come before Congress in the session just closed it will undoubtedly be brought before the next Congress.

President Truman appointed a nine-man committee to investigate the desirability of such training and, as expected, the committee recommended the adoption of the plan. In the meantime the Army put on a show at Fort Knox to sell the country on military training. Newspaper men were flown in to observe this model camp and go home and tell people what nice, clean young men these soldiers were. Special publicity pictures were made, one photographer working for hours to find a church and some pretty girls to make a picture of a soldier at worship under ideal conditions.

All this effort to work up public sentiment in favor of conscription makes one wonder why the window display has to be made so attractive to sell the goods. If the plan has merit in itself, it would seem that the merits of the plan could be argued and the American people would be intelligent enough to appreciate them.

All this careful propaganda beforehand makes one suspicious that those pushing conscription are still operating under the assumption that the American people are "too — dumb" to know what is going on and what is good for them. They must be kidded along and cajoled and even fooled a little to get them to vote the way they are expected to. The fact that many church organizations and groups of educators have condemned universal military training is evidence that some people who are fairly intelligent are on the other side of the question.

Let us look at the arguments pro and con. The main argument used by those in favor of conscription is the necessity of preparedness. They say that America and the Amercian philosophy of government and American aims in rearranging the world's chaotic affairs will not meet with respect among the nations of the world unless we have the force to back up our viewpoint: They say that America has traditionally fought its wars and then junked its navy and reduced its army to inefficiency, so that the beginning of the next war found us unprepared and sparring for time until we could build up our armed forces; and that this time we should not follow the traditional pattern. They say that Russia, the only other nation with whom another war is conceivable in the near future, is building up a mighty army and air force, and that the only argument the Russians understand is the argument of force. We must be strong in a military way if Russia is to respect us and our viewpoint.

Another argument in favor of universal training, although a minor one, is that the discipline of training will be good for American youth, physically and mentally; that it will produce a generation of strong, clean, disciplined young men instead of pool hall loafers, drug store wolves, and night club rowdies who recruit the ranks of gangsters and hoodlums.

Now how about the other side? First, it is pointed out that among the nations which had universal military training the practice did not lead to peace, and that it did not guarantee victory in war. Germany is the spectacular example. A large, well-trained army does not, in the nature of the case, lead to peace. Its leaders are constantly studying war, new weapons, plans of aggression, ways to strike swiftly and win the advantage. Its older officers want to try out their plans, and its younger of-

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

ficers want to win promotion. Is that likely to prevent war? War is an army's business. To develop an army in peacetime is to look forward to war. And on the other hand the practice of universal conscription and constant preparation for war does not guarantee victory in war. Between 1918 and 1938 the two most military nations of Europe were Germany and France. Now Germany is in ruins and France is but the hollow shell of its former self.

Secondly it is argued that even if we want to be prepared for future wars, the development of large masses of infantry is not the way to go about it. Future wars, if we are so foolish as to permit them, will be over before you can load a troopship. The intelligent way to prepare the defense of our nation is to develop a small army that is highly mobile — which means airplanes — and that is highly trained technically — which means skilled in the use of new weapons. The day of large masses of eighteen to twenty-year-old cannon fodder is past.

In the third place, instead of developing national armies and promoting national rivalries, the thing for a peace-loving people to do is to cooperate with other nations in building up quickly an international organization with power to act. That means that we should be working for the setting up of an international police force acting under the United Nations. This new "foreign legion" could be recruited from all nations, small as well as large, well-paid, technically expert, provided with the best weapons, and possessing an *esprit de corps* like that of the Texas Rangers or the Canadian Mounted Police.

So far we have been speaking of national defense and preparedness. What about the other argument in favor of universal training, the value of discipline for our young men? No one is against discipline, but there is considerable doubt that army life provides the kind of discipline that is desirable. It supplies regimentation, which is a kind of discipline. But what American youth needs is not regimentation from without but regimentation from within. The army does not give that. On the contrary, all experience teaches that army life tends to coarsen the fiber and cheapen the spirit. In spite of Fort Knox's beautiful show window, everyone knows that the rate of venereal disease is higher in the army than in civilian life, and that gambling and drinking are most prevalent. The idea of establishing universal military training as a way of producing a disciplined generation would be humorous if it were not so tragic.

Finally, peacetime conscription is utterly foreign to American thinking. When attacked, yes, we submit to regimentation as a necessary evil. But when the danger is past we want our freedom back, the freedom to plan our own lives, and to help our sons and daughters to plan their lives at a most important period of their development. But if you believe in that, you had better talk to your Senators and Congressmen while they are at home repairing their fences. The propaganda on the other side has been subtle and strong.

Lutheran Social Action

THE LUTHERANS as a group were late in getting in- to the field of social action. We have become ac- customed in the last few years to the phrase "Lutheran World Action". But even now there are probably many Lutherans in this country who doubt whether there should be any such thing as Lutheran social action, that is, an organized attempt on the part of the Lutheran Church to study social problems, offer a solution for them, and take an active part in bringing about desirable results.

This reluctance on the part of some Lutherans to engage in social action has several roots. One is our traditional viewpoint regarding the separation of church and state. Jesus said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." This indicates a separation and holding apart of the functions of state and church. Certain functions belong to the state, as taxing, governing, legislating for the civil society, punishing lawbreakers, caring for the needy, and the like.

Church and State

Now the separation of church and state has meant a great deal to us of the Protestant faith, for therein lay the guarantee of religious liberty. When you read in the Bill of Rights that the government shall make no laws respecting the establishment of any religion, or prohibiting the free exercise thereof, you are reading Protestant ideas written into the law of the land. The Roman Church does not believe in the separation of church and state, but in the dominance of the state by the church. Therefore she does not hesitate to enter the field of social action, but feels it is her right and duty to do so. Protestants, especially Lutherans, have hesitated because they felt that a mingling or confusion of the functions of church and state would lead inevitably to a dominance of the state by the church or a dominance of church by the state. Nevertheless, any study of the functions of the two will show that there is considerable overlapping. The state cares for the needy, but it is also a duty of the church. The state makes laws for society, but civil laws are all grounded upon the basic moral law, the law of God which the church teaches, and if they are not so grounded they need to be corrected. The state regulates marriage, but it licenses ministers of the church to act as officers of the state in performing marriages. The state taxes, but it exempts churches from taxation. The state governs, but it is never so well governed as when Christians occupy the high positions and administer their offices as citizens of the kingdom as well as citizens of the state.

Function of the Church

Another root of Lutheran reluctance to engage in social action is our traditional viewpoint with respect to the function of the church. Jesus said, "Ye shall be witnesses unto me . . . unto the uttermost parts of the earth." Therefore with the apostle Paul we have felt

constrained to say, "This one thing I do." It is the church's business, we have said, to be a witness, to preach the Gospel of our Lord Jesus Christ and Him crucified. That will change society, but it will change it by changing individuals within society. It will transform it from within, like the leaven hidden in the meal; not from without by the pressure of laws and regulations. You cannot legislate a better society, we have said, but men have to be born again of the Spirit. Any departure of the church from this one duty, the proclamation of the regeneration of the individual in Christ Jesus, has been looked upon with suspicion as a step in the wrong direction.

Social Gospel

Still a third root of Lutheran reluctance has been the close resemblance of social action and the "Social Gospel." With the decline of faith in the Bible as God's Word and of faith in the blood-atonement of Christ, there were church leaders and whole denominations whose view of the essence of Christianity radically changed. They came to look upon Christianity as a set of actions rather than a set of beliefs. They seemed to us to be saying, "Do good and you will be good and acceptable to God" — in other words, salvation by character, which is another way of saying work-righteousness. Luther attacked that idea already in his day (see the article on Christian Liberty in this issue). And of course Luther attacked it because it is non-Biblical and anti-Biblical. The Scriptural way of being righteous and acceptable to God is "that I may be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Jesus said, "Every good tree bringeth forth good fruit. . . Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt."

It seemed to us that the Social Gospelers were trying to start at the circumference (works) and reach the center (faith), or that sometimes they started and ended with the circumference and ignored the center. They seemed to us to be trying to hang an apple up in the air, expecting a good tree to grow down from it to the ground; whereas we knew that the good tree must grow first, and then the good fruit will come in time. And because the Social Gospelers were so interested in social action, we were suspicious of it. At first we condemned all social action as a product of the Social Gospel. Then we began to make a distinction and to speak of the "social implications" of the Gospel. The next step, having seen that the Gospel does have social implications, is to grow some good fruit on our own good tree.

It is true, the function of the church is to witness, to preach the Gospel of the grace of God in Christ Jesus. But there are several things to remember in connection with this fact.

Things to Remember

One is that the preaching of the Gospel can be done under different conditions, conditions favorable to its reception or unfavorable. It is our duty not only to preach the Gospel, so that we can say that we have done so, but "by all means to save some." The good Samaritan could not say anything, no matter how important, to the man he found lying half dead by the wayside. If he had anything to say to him, it was necessary first to restore him to a condition in which he might listen. So also on the foreign mission field we sometimes build schools and hospitals as a necessary preliminary step to preaching the Gospel. Building a hospital in India or China is social action. People cannot listen to the Gospel we have to preach if they are too near dead from hunger or disease to care anything about what we are saying. And they will not listen if we are so little concerned with their condition as to do nothing to help them. You could send a thousand missionaries to starving Germany today, but unless they came with bread in their hands they would get no hearing from a people whose primary interest in life is to find some means of staying alive until tomorrow. If we are going to preach the Gospel, our actions must not belie our words. We cannot tell a wretched, miserable people, "God loves you," if we do not show some love for them ourselves.

Another thing to remember is that we cannot witness for something without at the same time witnessing against something. We cannot persuade people to live a life of faith and love if we do not oppose all things in their life and living conditions which war against that life of faith and love. How can we teach our children, "Thou shalt not steal," in a community where gambling of all kinds flourishes, and graft and bribery and profiteering and black marketing? We cannot be for honesty without being against dishonesty. How can we teach them, "Thou shalt not commit adultery," while we leave pornographic literature on every news stand, sexy shows in every theater, suggestive jokes on the radio programs? The minute you do something about it, you are engaging in social action. Can Christians hide their eyes from social injustices and say, "That is no concern of ours; it is our business to preach the Gospel"? Paul preached the Gospel to Onesimus and sent the runaway slave back to his master; but he sent a letter with him in which he reminded Philemon that his former servant is now "above a servant, a brother beloved in the Lord". Social action!

A third thing to remember is that our witnessing to the truth as it is in Christ includes giving information to our Christian people about many problems in which they are vitally interested as Christian citizens who have a voice and a vote in their government. We cannot go on preaching those long-ago and far-away sermons that have no apparent connection with the here and now. The prophet Nathan said to David, "Thou art the man." So what? That was three thousand years ago. What would Nathan or Amos or Isaiah or Paul say about problems that face our Christian people today? Our people have a right to be instructed by their church and its leaders on what is the Christian way of thinking and the

Christian thing to do in regard to race relations, unions, capitalism and communism, the United Nations, the Marshall plan, civil war in China, and a hundred other things. When we as a group start gathering and organizing our information on these vital issues for the benefit of our people, we are engaging in social action. We cannot escape it. "No man liveth to himself."

The Velvet Curtain

WINSTON CHURCHILL gave us an expressive phrase when he spoke of the "iron curtain" that shuts off all information about eastern Europe except what Russia wants us to obtain. There is another curtain operating in our own land, a curtain that soft-pedals and hushes up and hides information that it is not supposed to be good for the common man to have. Let's call it the velvet curtain.

What happened to the Pearl Harbor inquiry and trial? It was postponed for the duration of the war on the ground of national security. The two scape-goats, the commanders at Pearl Harbor, were not given a trial although they were supposed to have demanded one. Congress extended the time during which they might be tried, in order to make possible a trial after the war was over. But when the war was over, everyone diligently said nothing. Finally, a few weeks ago, the statute of limitations went into effect, and the period when they might have been tried was over. A few newspapers noted it in sarcastic editorials, but that was all. Didn't the powers that be want to try Kimmel and Short? Didn't they want to be tried? We do not know. The velvet curtain closes softly down around the whole affair as if to say to the longsuffering taxpayer, "Run along, bub; this is none of your business."

The Missouri election fraud case is another one in point. A grand jury indicted election officials and then all the evidence was stolen. Great silence in Washington. The White House had ordered the purging of Rep. Slaughter and he had been purged. The White House was silent. The Department of Justice was silent. A Senator from Missouri tried to get a full-scale investigation by Congress but was choked off. Finally on July 28, 1947, the newspapers carried a little item to the effect that the Attorney-General had appointed two of his assistants to make investigations. The velvet curtain almost got that one.

Former Senator May of Kentucky was brought to trial and sentenced to a term of from eight months to two years in jail for accepting money to steer war contracts in the right direction. Does anyone suppose that Andrew May was the chief or only offender when $250,000,000,000 of the people's money was being poured out on the ground? There are rumors of big graft in high places in connection with airplane contracts. Let's have the facts, please. We are not little children to be put off and fooled. We are the rulers of this country, the common people, and we want to know who got to be sudden millionaires while our sons died. Don't let that velvet curtain fall.

The other day some papers of President Lincoln were finally made public, 21 years after the death of his son and 82 years after the death of Lincoln. It was merely the decision of one man that those important papers should be withheld from historians for nearly a century. President Roosevelt left some official correspondence which he personally decreed should never be made public. We quote the *Christian Century* on that point:

> "We predict that in time the pressure for full knowledge by the American public and historians will break down that prohibition. That is, unless counter-pressure from those involved succeeds in having those letters destroyed. Meanwhile, Mr. Roosevelt's specific reference to his letters to the King of England and the late Cardinal Mundelein raises speculation concerning them. The nature of his confidential correspondence with the king can be surmised. But what went on between the President and the cardinal that must never see the light? Can it be that these letters deal with the establishment of Myron Taylor's embassy to the Vatican? And did the President of the United States think it would be unwise for the American people ever to know all the facts about that venture in fishing for the Catholic vote?"

The velvet curtain again. What do you mean, "Free speech and a free press"?

The Christian Church As a Leaven in Human Society in These Critical Days

By J. W. Schillinger D. D.

Much has been written concerning the social activities of the Church. The influence which the Church must exert in order that she may be a true leaven in the world has been the subject of many articles in religious journals, tracts and pamphlets. Most of these writings have been negative. They have pointed out the faults of the Church; they have emphasized that the Church must change if she is to fulfill her calling in the world. Some of them indeed have been positive; but these have been mostly so abstract, philosophical and visionary, that they leave the mind of the reader hopelessly confused. When we know that something should be done, but we lack a clear vision, the result is so depressing that the heart loses all hope. It is with the prayer that with the help of God we may be able to help just a little to clear the atmosphere, and to show in a concrete and definite way a few things that ought to be done, that we proceed to this task. We promise in advance that we shall avoid the negative and restrict ourselves to the positive.

The question might be asked: In what sense are we using the word *Church?* Do we mean the true invisible Church, which is the communion of saints, or the visible and organized Church? That answer is, *both.* For practical purposes the two cannot be separated. The organized Church is the body of which the invisible Church is the soul. The body is alive only when the soul dwells in it; and the soul uses the body to carry on its practical activities in the world. It is the organized Church of which we speak, but only in so far as it is a truly Christian Church, because many of its members are truly in Christ.

We also are fully aware that the Church has been a precious leaven in human society, and will continue to be so. The world owes the Church a debt of gratitude which it can never pay. However we have the conviction that we are living in a day, when it behooves the Church to smite herself upon the breast, rather than to pat herself upon the back. It is in this spirit that we approach our subject.

The Church a Pillar of Truth

1. *The Church must be a Pillar* to uphold the eternal truth of God's Word, as it centers in the saving Gospel of our Lord Jesus Christ. Saint Paul calls the Church "The pillar and ground of the truth" (I Tim. 3:15).

The Bible is the inspired and infallible Word of God. All other books are of men, and all of them contain plenty of errors. The Bible is God's Book; He speaks to us in every word of this Holy Book. This Book is absolute truth. This truth is eternal. When all other things perish, this truth shall remain. "All flesh is as grass, and all the goodliness thereof as the flower of the field; the grass withereth and the flower fadeth; but the Word of the Lord endureth forever" (I Peter. 1:24, 25).

The heart and center of this Word is the precious Gospel of Jesus Christ. "Behold the Lamb of God which taketh away the sins of the world." This is the theme of the whole Bible. This message is found on every page. The summary of the whole Bible is given us in the precious words, "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." This Word is God's power to deliver man from sin and everything that belongs to sin, to create him anew as a child of God, to preserve him as God's child, to give him the daily victory over all evil, and to bring him into heaven. The Word of God has this power because here is the precious Gospel of the Savior of mankind. The only hope of any human soul lies in that Gospel. The only hope of human society lies in that Gospel. So long as human society is cut off from the Gospel, it is hopelesly lost in sin. There is no other power to redeem human society. All the sorrow, suffering, darkness, cruelty, wretchedness and hopelessness which afflict human society today will remain as a dark and deadly night covering all the world, until deliverance is accomplished by the divine power which works through the Gospel of Jesus Christ. No human wisdom, science, philosophy, power or shrewdness can ever deliver human society from this wretchedness.

God's plan is that the Church is to be the agency through which this saving Gospel is to be brought to the world. For this very purpose He established the Church and permits it to remain in this world. To this Church He gave the command, "Go into all the world and preach the Gospel to every creature, even to the end of the world." God has no other way to bring His saving truth to a world which is lost in sin. This makes the duty of the Church very plain, if she wants to fulfill her mission as the salt of the earth and the light of the world. She must be the pillar and ground of the truth of God's Word, as it centers in the saving Gospel of our Lord Jesus.

This means that the Church must devote herself with all her strength to the task of teaching and propagating this Gospel. The sermons in her pulpits must be devoted to this Gospel. The papers and books which she publishes must be filled with it. The public press and the radio must be used to propagate it. Her pastors

and her people must use every opportunity both public and private to spread this Gospel. Every day such opportunities present themselves. The children must be given such instruction in this divine truth that it will cling to them throughout their lives. Also adults must be thoroughly instructed at every opportunity. The truth must be imparted to them in such a way that it reaches not only their heads, but also their hearts. The voice of the Church, not only clergy but also laity, must always be heard sending the living truth of God's Word out into the world. Whenever the Church ceases to do this, the salt loses its savor, and the light goes out. All efforts of such a Church to help the world are in vain. Such salt is good for nothing, not even for the field or the dunghill; it is fit only to be cast out and trodden under the feet of men. We are reminded here of the words of that great English statesman, William E. Gladstone, "The Gospel can and will correct anything that needs correction. My only hope for the world is in bringing the human mind into contact with divine revelation."

When the Church sends out the Gospel into the world that Gospel touches human hearts. It is God's power to regenerate and change individuals. It cleanses the man of sin, makes him a child of God, changes his life. It fills him with the living Christ. That changed man, filled with the very power of God, takes his place in human society. Thus the Church becomes a leaven in human society. Eric Johnston spoke truly when he made the statement a few days ago. "The only way to have a better world is to have better nations; and the only way to have better nations is to have better communities; and the only way to have better communities is to have better individuals." The Church must produce the better individuals; she must produce regenerated men and women with the living power and love of God appearing in their very lives. Such persons can be produced only by the regenerating power of God's living Word. Hence the Church must fill the world with that living Word, the Word of the everlasting Gospel. If she does this, she becomes a beacon of light in the midst of this dark, wretched, lost world. To take this place in the world is the Church's birthright bestowed upon her by her divine Lord. Let her not sell her birthright for a mess of pottage. This must come first. All other things must follow. The Church must keep first things first. If she fails here, far from being of any help to the world, she will merely succeed in bringing down upon herself the well-deserved contempt of the world.

The Church a Witness

2. *The Church must be Witness* to the ethical standard which God has established in His holy Word.

The ethical standard of God is given in the holy ten commandments. It is a true picture of His own holiness. To all of His children He says "Ye shall be holy, even as the Lord your God is holy." The New Testament version of it is found in the words of the Savior, "A new commandment I give you, that ye love one another, even as I have loved you, that ye also love one another." We might call this the ethical standard of the Gospel. It is true, we must not mix the law and the gospel; but on the other hand, we dare not separate the law from the gospel. Here we have the ethical standard which God has set before us in His holy Word. It is the golden law of love. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind and thou shalt love thy neighbor as thyself." We dare not agree with that American leader who likened the Atlantic Charter to the ten commandments and said that both of them are ideal, but neither of them is practical. God wants His ethical standard to be very practical for His children. He has provided the way through the power of His holy Spirit, working through the means of grace, to make this ethical standard practical. More than this, He makes this the ethical standard for the nation; and He promises the nation blessings and prosperity only on the condition that it walk according to that ethical standard. It is to the nation that He says, "What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?" (Deut. 10:12, 13).

The American nation has departed further from God's ethical standard than any other nation on earth. For the American nation as a whole the first table of God's law does not exist. The second table also is trampled upon with impunity. Who any longer obeys those whom God has placed in authority? Where is there any respect for human life? Who has any respect for the marriage relation? One marriage out of every six ends in divorce, a rate higher than in any other nation on earth; and the worst is yet to come. Who in America has any regard for property rights? Above all else faithfulness to truth and the obligations to keep promises have almost disappeared from American life. The ethical standard for the average American today is to do exactly what his wicked heart desires in everything. Here we find the cause for all of the ills that beset our nation today, in the home, in business, in politics, in all social life. When the average man of the world then considers the efforts which the Church of today is making to better this sad state of affairs, it provokes in him only a smile of contempt for a Church which has the inanity to think that it can stop a hurricane with a feather.

God has a better way for His Church. He has placed upon His Church the sacred obligation to stand forth as a fearless witness for that ethical standard which He Himself has set up in His Word. It is to His Church that the Lord says, "Go up to Lebanon and cry; and lift up thy

voice in Bashan, and cry, Thus saith the Lord, Execute judgment and righteousness; if ye will not hear these words, saith the Lord, this house shall become a desolation."

Here we must begin at the altar in the sanctuary, namely with the lives of the ministers of Christ. We ministers must see to it, that by the power of the Holy Spirit our hearts become pure and our conversation and lives blameless. Yes, we still have far to go before all pride, covetousness, impurity, vain ambition, selfishness is purged out of us,—until we are filled with the very love of Christ, and ruled by this love in everything. Until this has been accomplished in us by the grace of God, it is almost useless for us to proceed any further. But does not the Word of God have divine power, even when it comes from the mouths of sinful men? Saint Paul will answer this question for us. He writes to the Thessalonians, "Our Gospel came unto you, not in word only, but also in power and in the Holy Ghost, and in much assurance, as ye beheld what manner of men we were among you for your sake." After God has wrought His work in us purging us of all sins with the precious blood of Jesus, and making us conformable to His own ethical standard, then we may proceed to the lay members of our congregations. Let us not dream that we can accomplish anything with the world at large, so long as the members of the Church trample upon God's ethical standard. Here is the very thing which has robbed the Church of power, and made her the object of mockery and scorn to the world.

The primary task of the Church is to bring about a change in the hearts and lives of all of her members, both clergy and laity, to fill all of them with the very love of Christ, so that this love reigns in their hearts and controls their lives, to transform them to Christ-filled men and women, so that the very life of Christ appears in their lives. This is what is required by the ethical standard set forth by God in His holy Word. When this has been accomplished, the Church will be a living testimony to God's ethical standard which the world will not dare to ignore. The world will persecute such a Church, and yet respect it. The world will not respect any Church which it is not moved to persecute. By such Spirit-filled lives of her members the Church truly will become a leaven in the world.

Then the Church must lift up her voice and proclaim God's ethical standard out into the world. We do not advocate legalistic measures. We do not believe that the Church can gain anything by bringing pressure to bear upon the law-makers of the land. The Church's business is to testify, to bear witness. Her voice must be heard in the world, like the voice of Elijah in the land of Israel. Like John the Baptist, the Church must go in to the great of the world, and tell them to their very faces, "It is not lawful for thee to have thy brother's wife." This may mean the shedding of martyrs' blood again. The Church must reckon the cost and take a firm stand here. So long as she is not willing to pay the price of martyrs' blood, she will not accomplish much with the world. She dare not compromise God's ethical standard. If the voice of the Church only rings out clearly and fearlessly, the power of the Holy Spirit and the awakened conscience of man will produce results.

The Church an Interpreter

3. *The Church must be an Interpreter* of the world's events and crises, as these are viewed in the light of God's Word.

The children of the world have their own philosophy of history. They have their view about the causes and effects of the world's events. For example, in a generation which has witnessed two world wars, the children of the world here in America talk quite glibly about guilty and innocent ones. They speak of the tyranny of dictators and aggressor nations. The conclusion which they reach is always that America is absolutely innocent on every count; and that other nations have all the guilt. The thought that America might be at least partly to blame never enters their heads. Thus America has become a very proud and self-righteous nation. America is faultless in her own eyes, and this is her greatest curse. And the eagle screams more loudly every day. And the American people have become so enthralled by the loud screaming of the eagle, that they are not able to hear the pitiful, heart-rending cries of the many millions of starving slaves, which we have created in war-torn countries, cries which no doubt ascend to the very throne of God. The liberty also which the children of the world seek is one which is entirely carnal. The peace which they hope to enjoy is a life of ease in the enjoyment of carnal and sinful pleasure. It is the business of the Church to turn the search-light of God's Word upon all of these things. The Word of God tells us very plainly the cause of all wars. "Whence come wars and fightings among you? Come they not even of your lusts that war in your members?" (James 4:1). In brief, sin is the cause of all wars; and sin is not confined to any one nation. God's attitude in war, as in peace, is that He is against everything that is evil, wherever that evil may be found. When the children of the world are compelled to look at the world's events in the light of God's Word, pride and self-righteousness depart from them. They are moved to repentance. They turn from their sins, and return to God.

The world must also be warned that the peace and liberty which it cherishes can end only in slavery and death. True peace must begin with peace with God because sins are forgiven through Christ. And true liberty must begin with the breaking off of the shackles of sin. This could not be better expressed than in the words of Bishop Berggrav, spoken a few years ago from a Nazi concentration camp. "The only way for the child of God to have peace is for him to accompany God into the battle." The child of God can have no peace with sin. While in this world, he must fight all evil, both in himself and outside himself. Only while fighting on God's side against all evil, can he have true peace in his heart,

This is the message which the Church must send out into a world which is complacent in the enjoyment of sin.

The Church must beware of expressing human opinions. She must say only what God's Word says. She must interpret the world's events only in the light of God's Word. The Bible is always a very timely Book. So far as the events of today are concerned, the Bible might have been written in 1947 A. D. Here is a duty which the Church dare not neglect. By interpreting the world's events in the light of God's Word and proclaiming this to the world, she renders a great service to mankind.

The Church a Guide

4. *The Church must be a Guide* to humanity to show it the course which God's Word has charted for it in the darkness.

All the world is lying in darkness, and as the days swiftly pass the darkness only becomes more intense. Look at the serious problems which confront society today, the problem of capital and labor, race and class distinctions, the staggering national debt, universal military conscription, the slums with all of their horrors, the dens of vice, the increase in crime and juvenile delinquency, international relations, and others too numerous to mention. In this darkness human society has many leaders who know nothing at all about God's Word and will. They are the blind leaders of the blind, and as the darkness deepens both will fall into the ditch.

But God has established His Church in this world that she is to be the leader and guide of human society. The Church must be deeply interested in the problems which distress mankind; she must be touched with deep sympathy for the distressed; she must have a voice in the solving of these problems; she must be a true guide to human society. But the guidance which the Church offers must be the guidance of God's holy Word. The wisdom which she proclaims dare not be human wisdom, but the very wisdom of God which He revealed in His own inspired Book. We are not advocating that the Church enter into politics. It would be a good thing for the leaders of our nation to mix more religion with their politics. But we do not want the Church, by organizing lobbies and high pressure methods, to force the hands of legislators. God has given the Church a better way to make herself felt as a leader. She is to lift up her voice and testify. Her testimony is to be that of God's Word. The Spirit of God who works through the Word will do the work. The awakened conscience of man will compel him better than any political threats of churchmen.

Permit several incidents by way of illustration. The first was published in *The Lutheran Standard.* Mr. S. A. Fulton, a devout Christian man, is the head of a manufacturing plant in Wisconsin. The workers are members of the C. I. O. union. When the union was organized, Mr. Fulton called in the officials and said, "If we are going to have the C. I. O. here, let's make it the best C. I. O. in America," and placing a Bible on the table, he said, "That will be our guide; if we each stick to it, neither of us will go wrong." The plant has never had a strike or serious labor trouble of any kind.

The second one we clipped from the *Sunday School Times.* A young pastor accepted a call to a Church in a small city. The leaders of the church at once informed him, that he should make a public attack upon the city administration; for the mayor, the department chiefs and the members of the council were so corrupt that the city had become notorious. The pastor replied that he would pray over the matter and then decide upon some action. Accordingly after a day of prayer, he asked the mayor for a ten-minute interview. The interview being granted, the pastor, after a brief introduction, said, "I want to congratulate you upon the honor and responsibility that were laid upon you when you were elected mayor of this city. But I want to tell you that there is a greater honor waiting for you, something far bigger than the office of mayor in a city like this." By this time the mayor was listening with keen interest. The pastor continued, "You ought to be a servant of Jesus Christ." In astonishment the mayor exclaimed, "No one ever spoke to me like this." The next day the mayor called the pastor by phone and with an anxious voice said, "Will you not come over at once? I must see you immediately." The result was the mayor surrendered himself to Christ. He became an active church member. His example was followed by department chiefs and councilmen. The corrupt administration was cleaned up not by power politics but by the Spirit of God working in the hearts and consciences of men.

"Fantastic" do you say? The sad fact is that the Church in general has never tried this method. Her method thus far has been to pass resolutions in church conventions, to publish open letters, to send protests to legislators, to thunder against corrupt politics in public. But to meet public officials face to face, and to give the Spirit of God a chance to work on their hearts through the Word of grace, — which of us has ever tried it? Yet this was Saint Paul's method. Publius the governor of the island, Ananias the high priest, Lysias the chief centurion, Felix and Festus the Roman procurators, Agrippa the king and Bernice the queen, Crispus and Sosthenes the rulers of the synagogue, Erastus the chamberlain of the city, Julius the captain of the Italian band, they of Caesar's household, and finally the great Caesar himself, — these are some of the big-shots whom Saint Paul met face to face. When he interviewed them, he did not waste any time on the recent chariot races. "He reasoned with them of righteousness, temperance and judgment to come." If you want to learn something about the efficiency of this method, read the book of Acts. My plea is that we as a Church try this method today. The Spirit of God will not fail us.

The Church a Channel

5. *The Church must be a Channel* through which the redeeming and saving love of Christ goes out to lost mankind.

The world is lost in sin. All of the ills which beset this sad world today are the result of sin. Without doubt the worst is yet to come. The only hope for this dark, wretched, lost, heart-broken world is the love of Christ. That love which moved Him to die on the cross to redeem the world, that love which comes to mankind today in the Gospel, — that love is the only hope for the world's deliverance. God's plan is that we, who are His Church, must be the channel through which the love of Christ flows out to this dark world. This burning and throbbing love of Christ must fill all our preaching, not only of the Gospel but also of the law. It is also high time for us to get rid of the idea that our preaching must be confined to our churches. We must preach on the streets and in the shops, wherever God gives us the opportunity; we must preach to groups and to individuals; and also our preaching must be filled with the message of the cross and its infinite, undying love for mankind. We must on all occasions speak of this love of Christ. Why should a minister ever make a public address at any place unless it gives him the opportunity to glorify the Savior and to speak of His love? Why is it necessary to mention this? Can not all this be taken for granted? When a returned army chaplain testifies, "I have been back seven weeks; in these seven weeks I have attended seven different churches, and listened to seven different preachers; and I have heard nothing about the love of Christ," — well the heart that loves Christ can not help but sicken at the present state of affairs in the churches. Not only the preaching, but also all of the other activities of the Church must be a setting forth of the love of Christ. All of the work of the organized Church, missionary, educational, eleemosynary, publication, institutional,—all must be motivated by the love of Christ. Through them the love of the Savior must go out to all mankind; and thus the Church becomes a leaven in human society. The love of Christ must move all of us, both clergy and laity, to humble lives of loving service. It must animate all of our conversation and conduct. The world must be made to realize that Christ is the absolute owner, and sovereign Ruler, and controlling Director of us Christians, both clergy and laity, of our bodies with all of their members and our souls with all of their powers, and our earthly possessions, and our time and our health, and our ambitions and all of our earthly interests,—all must be shining with the very love of Christ. Every deed performed and every word uttered by every Christian must be an expression of that love of Christ for mankind. In our daily contact with our fellow men, in all of our relations with society, we must be controlled and directed by the love of Christ which fills our hearts.

This means that there must be a revolutionary change in most Christians. The gospel of the love of Jesus must enter into their hearts and change them. The love of Jesus must fill them. Christ Himself must dwell in them by the power of the Holy Spirit and fill them with His love. Christians must become Christ-filled men and women. They must become one with Him, so that His very life appears in them. Only thus can His love flow out from us and reach the world. If we are not willing to do this, His love cannot reach the world. Then there is no help for the world. This is the way which He has ordained; and there is no other way.

"He has no hands but our hands to do His work today;
He has no feet but our feet to guide men on His way;
He has no tongue but our tongue to tell men how He died;
He has no help but our help to bring men to His side."

No doubt bigness and external organization have been over-emphasized as something absolutely necessary if the Church is to influence the world. Not the still small voice, but the fire, whirlwind and earthquake are to make an imprint upon the world (I King 19:9-13). The really important thing is that the Church, however small, be made up of men and women in whom Christ truly dwells, and whom He has filled with His own divine love. Such a Church must look for persecution; it will be hated by Satan and all of his servants. It can safely be said that any church which Satan does not deem worthy of persecution will never be any power in this world. No doubt persecution is needed by the Church of today to bring about purification. With persecution will come great power over the hearts of men. The precious flower, when bruised by the ruthless hand of men, sends forth its sweetest fragrance. Thus the Church becomes truly the salt of the earth and the light of the world. She becomes the sanctifying and saving leaven in human society.

Freedom of the Christian, As Applied to Our Day

By J. Leinweber

IT WAS NOT so long ago — most of us can remember it — that three statesmen met on a battleship in the North Atlantic and as the result of their conference proclaimed to the world the Atlantic Charter, the proclamation of the four freedoms, freedom from fear, freedom from want, freedom of speech, and freedom of worship.

It was immediately hailed as one of the great documents of history. It reminds the older ones of us of another document containing fourteen points, composed by an American president, which was equally hailed at the time.

There is a fundamental and undying desire in all men to be free. The first paragraph in W. Elert's *An Outline of Christian Doctrine* reads: "The Will to Freedom as the Primary Expression of Life," and the first sentence of the book states, "The living differ from the dead in the possession of freedom."

But in spite of all the beautiful and captivating talk of politicians and statesmen there is more slavery, dictatorship, suppression of liberty, and oppression than possibly at any time in the world's history. There are 14,000,000 slave workers in Russian camps.

What have we as a Church to offer in this chaotic condition, in this stupendous ideological struggle? We have the real solution, which is at the same time very simple and extremely difficult. *Simple,* because, given the change of heart effected by the Holy Spirit through faith in Christ, the problem is solved and true liberty is established. *Difficult* because man cannot understand the nature of this liberty, and he will not accept the conditions for its realization. The result is frustration and endless confusion.

Our solution is contained in the Word of God, and it has been precisely and beautifully formulated in Luther's *Treatise on the Freedom of a Christian Man* of 1520.

Three Famous Documents

The year 1520 was one of the most outstanding in the life and career of the Reformer. In that year he produced three great reformatory writings. The first was *To the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate,* printed Aug. 12th. It was the blast of the trumpet leading to the attack. In the letter to Spalatin written in June Luther had said, "I shall assail that ass of an Alveld in such wise as not to forget the Roman pontiff, and neither of them will be pleased." The second and even stronger attack came with the theological treatise, *De Captivitate Babylonica Ecclesiae.* At the conclusion of the *Open Letter to the Nobility* Luther had written: *"Wohlan, ich weiss noch ein Liedlein von Rom und von ihnen; juckt sie das Ohr, ich will es ihnen auch singen und die Noten aufs hoechste stimmen. Verstehst mich wohl, liebes Rom, was ich meine?"*

The third was *On the Liberty of a Christian Man.* This beautiful little treatise, written in a quiet, contemplative and devotional style, is characterized by Luther himself in these words: "It is a small booklet, looking at the paper, but the sum total of a Christian life is contained therein, if the sense is understood."

Luther was induced to write this treatise and dedicate it to the pope through the efforts of Karl von Miltitz, a diplomat of the Roman Curia whose personal ambition was to settle the controversy which had arisen as a result of Luther's Ninety-Five Theses of October, 1517, on the nature of indulgences. Several times Luther conferred with Miltitz, and although Luther expected no satisfactory results, he was willing to submit a writing to the pope showing that he certainly was not a heretic, not a revolutionary nor a disturber of the peace, but that he taught the Christian doctrine in agreement with God's Word. It is most interesting to read Luther's letter of dedication to the pope which reveals a spirit of serene assurance, some respect for the pope, and not a trace of fear. It also shows a hearty contempt for the character and the tactics of the Curia.

"Thy See, which is called the Roman Curia, and of which neither thou nor any man can deny that it is more corrupt than any Babylon or Sodom ever was, and which is, as far as I can see, characterized by a totally depraved, hopeless and notorious wickedness — that See I have truly despised, and I have been incensed to think that in Thy name and under the guise of the Roman Church the people of Christ are mocked. And so I have resisted and will resist the See, as long as the spirit of faith shall live in me . . .

"For, as thou well knowest, these many years there has flowed forth from Rome, like a flood covering the world, nothing but a laying waste of men's bodies and souls and possessions, and the worst possible examples of the worst possible things. For all this is clearer than the day to all men, and the Roman Church, once the most holy of all, has become the most licentious den of thieves, the most shameless of all brothels, the kingdom of sin, death and hell; so that even Antichrist himself, should he come, could think of nothing to add to its wickedness."

Historians doubt that Leo X ever read the treatise. If he read it, he could have derived little or no benefit from it because its content was too far removed from

Leo's mode of thinking and life, Leo being a humanist and a worldling.

The treatise consists of two main parts; the first treats of the Christian religion or faith, the second of Christian morals or the Christian life.

I. Luther treats of the power of faith. Faith brings to the soul what no outward observances can bring about: righteousness before God, peace and freedom. Faith can do this because

1. It accepts the promises of God, the consolation of Christ in the New Testament. He who accepts these promises offered in the Gospel is healed in his soul and filled with peace and freedom.

2. Faith renders the highest honor to God, acknowledging Him to be true and faithful. This is true worship and the best of service to be rendered to God. The soul that thus honors God is, in turn, honored by God, and declared righteous and truly pious.

3. Faith unites the soul with Christ in heavenly wedlock. Thus what is the soul's becomes Christ's, and the riches of Christ become the property of the soul. In this manner we become immeasurably rich: we become Freemen, Kings and Priests.

II. The believer who has received true liberty now becomes most willing to do good works.

1. He will discipline his body and make it subject to the spirit. The person of the believer has become good, and therefore will produce good works. *(Gute, fromme Werke machen nimmermehr einen guten Mann . .)*

2. The believer will spend his life in serving his neighbor and fellow man. One must become the other's Christ.

At the head of his treatise Luther places two propositions:

I. A Christian man is a perfectly free lord of all, subject to none.

II. A Christian man is a perfectly dutiful servant of all, subject to all.

When we consider the state of scholastic theology at the time it is really amazing to see with what clarity and penetrating insight Luther was able to formulate the Christian truth. It shows to what extent Luther had absorbed he theology of Paul. He is writing about faith. An understanding of its essence, function, effect, importance and central position had indeed been lost to the church.

With his first thesis Luther gave the death blow to the whole Roman system of legalistic work-righteousness. Endless were the Roman legal precepts, rules and regulations, the decrees, instructions and commandments, the vows, the penances, and the works to be performed. Like a strait-jacket they were fastened around the conscience of the common man. It was a Herculean task to break the chains of that vicious system of sacramentalism, traditionalism, scholasticism, Pelagianism and Aristotelianism which had been built up through the centuries. Once again Pauline theology came into its own.

Luther starts out by showing that the inward man is independent of, and unaffected by, all externals. "It is evident that no external thing, whatsoever it may be, has any influence whatever in producing Christian righteousness or liberty, nor in producing unrighteousness or bondage. A simple argument will furnish the proof. What can it profit the soul if the body fare well, be free and active, eat, drink and do as it pleases? For in these things even the most godless slaves of all the vices fare well. On the other hand, how will ill health or imprisonment or hunger or thirst or any other external thing or misfortune hurt the soul? With these things even the most godly men are afflicted, and those who because of a clear conscience are most free. None of these things touch either the liberty or the bondage of the soul. The soul receives no benefit if the body is adorned with the sacred robes of the priesthood, or dwells in sacred places, or is occupied with sacred duties, or prays, fasts, abstains from certain kinds of food or does any work whatsoever that can be done by the body and in the body. The righteousness and the freedom of the soul demand something far different, since the things which have been mentioned could be done by any wicked man, and such works produce nothing but hypocrites. On the other hand it will not hurt the soul if the body is clothed in secular dress, dwells in unconsecrated places, eats and drinks as others do, does not pray aloud, and neglects to do all the things mentioned above, which hypocrites can do.

One Thing Needed

"Further, to put aside all manner of works, even contemplation, meditation, and all that the soul can do, avail nothing. One thing and one only is necessary for Christian life, righteousness and liberty. That one thing is the most holy Word of God, the Gospel of Christ, as He says, John 11, 'I am the resurrection and the life; he that believeth in me shall not die forever', and John 8, 'If the Son shall make you free ye shall be free indeed' and Matthew 4, 'Not by bread alone doth man live, but by every word that proceedeth from the mouth of God.' Let us consider it certain and conclusively established that the soul can do without all things except the Word of God, and that where this is not there is no help for the soul in anything else whatever. But if it has the Word it is rich and lacks nothing, since this Word is the Word of life, of truth, of light, of peace, of righteousness, of salvation, of joy, of liberty, of wisdom, of power, of grace, of glory and of every blessing beyond our power to estimate.

"You ask, What then is this Word of God and how shall it be used, since there are so many words of God? I answer, the Apostle explains that in Romans 1. The Word is the Gospel of God concerning His Son, who was made flesh, suffered, rose from the dead, and was glorified through the Spirit who sanctifies. For to preach Christ means to feed the soul, to make it righteous, to set it free and to save it, if it believe the preaching. For faith alone is the saving and efficacious use of the Word of God, Romans 10, 'If thou confess with thy mouth that Jesus is Lord, and believe with thy heart that God hath

raised Him up from the dead, thou shalt be saved,' and again, 'The end of the law is Christ, unto righteousness to everyone that believeth,' and Romans 1, 'The just shall live by his faith.' The Word of God cannot be received and cherished by any works whatever, but only by faith. Hence it is clear that as the soul needs only the Word for its life and righteousness, so it is justified by faith alone and not by any works; for if it could be justified by anything else, it would not need the Word, and therefore it would not need faith.

"Hence true faith in Christ is a treasure beyond comparison, which brings with it all salvation and saves from every evil, as Christ says in the last chapter of Mark, 'He that believeth and is baptized shall be saved, but he that believeth not shall be condemned.'

"And since the promises of God are holy, true, righteous, free and peaceful words, full of all goodness, it comes to pass that the soul which clings to them with a firm faith is so united with them, nay, altogether taken up into them, that it not only shares in all their power, but is saturated and made drunken with it. For if a touch of Christ healed, how much more will this most tender touch in the spirit, rather this absorbing of the Word, communicate to the soul all things that are the Word's. This, then, is how through faith alone without works the soul is justified by the Word of God, sanctified, made true and peaceful and free, filled with every blessing and made truly a child of God, as John 1 says, 'To them gave He power to become the sons of God, even unto them that believe on His name.'

"From what has been said it is easily seen whence faith has such great power, and why no good work nor all good works together can equal it; no work can cling to the Word of God nor be in the soul; in the soul faith alone and the Word have sway. As the Word is, so it makes the soul, as heated iron glows like fire because of the union of fire with it. It is clear then that a Christian man has in his faith all that he needs, and needs no works to justify him. And if he has no need of works, neither does he need a law; and if he has no need of the law, surely he is free from the law, and it is true, 'the law is not made for a righteous man'. And this is that Christian liberty, even our faith, which does not indeed cause us to live in idleness or in wickedness, but makes the law and work unnecessary for any man's righteousness and salvation.

Faith Honors God

"This is the first power of faith. Let us now examine the second also. For it is a further function of faith that whom it trusts it also honors with the most reverent and high regard, since it considers him truthful and trustworthy. For there is no other honor equal to the estimate of truthfulness and righteousness with which we honor him whom we trust. Or could we ascribe to a man anything greater than truthfulness and righteousness and perfect goodness? On the other hand, there is no way in which we can show greater contempt for a man than to regard him as false and wicked and to suspect him, as we do when we do not trust him. So when the soul firmly trusts God's promises, it regards Him as truthful and righteous, than which nothing more excellent can be ascribed to God. This is the very highest worship of God, that we ascribe to Him truthfulness, righteousness, and whatever else ought to be ascribed to one who is trusted. Then the soul consents to all His will, then it hallows His name and suffers itself to be dealt with according to God's good pleasure, because, clinging to God's promises, it does not doubt that He who is true, just and wise will do, dispose, and prove all things well. And is not such a soul by this faith in all things most obedient to God? What commandment is there that such obedience has not abundantly fulfilled? What more complete fulfillment is there than obedience in all things? But this obedience is not rendered by works but by faith alone. On the other hand what greater rebellion against God, what greater wickedness, what greater contempt of God is there than not believing His promises? For what is this but to make God a liar or to doubt that He is truthful?

"The third incomparable benefit of faith is this, that it unites the soul with Christ as a bride is united with her bridegroom. And by this mystery, as the Apostle teaches, Christ and the soul become one flesh. And if they are one flesh and there is between them a true marriage, nay by far the most perfect of all marriages, since human marriages are but frail types of this one true marriage, it follows that all they have they have in common, the good as well as the evil, so that the believing soul can boast of and glory in whatever Christ has as if it were its own, and whatever the soul has Christ claims as His own. Let us compare these and we shall see things that cannot be estimated. Christ is full of grace, life and salvation; the soul is full of sins, death and condemnation. Now let faith come between them and it shall come to pass that sins, death and hell are Christ's and grace, life and salvation are the soul's. For it behooves Him, if He is a bridegroom, to take upon Himself the things which are His bride's, and to bestow upon her the things that are His. For if He gives her His body and His very self, how shall He not give her all that is His? And if He takes the body of the bride, how shall He not take all that is hers?

"Thus the believing soul by the pledge of its faith is free in Christ, its bridegroom, from all sins, secure against death and hell, and is endowed with the eternal righteousness, life and salvation of Christ, its bridegroom. So He presents to Himself a glorious bride, without spot or wrinkle, cleansing her with the washing in the Word of life, that is, by faith in the Word of life, of righteousness and of salvation. Thus He marries her to Himself in faith, in loving kindness and in mercies, in righteousness and in judgment, as Hosea 2 says, Who then can fully appreciate what this royal marriage means? Who can understand the riches of the glory of this grace? Here this rich and godly bridegroom Christ marries this poor, wicked harlot, redeems her from all her evil and adorns her with all His good.

"Now just as Christ by His birthright obtained these vo prerogatives (priesthood and kingship), so He imarts them to and shares them with everyone who beeves on Him according to the law of the aforesaid marage, by which the wife owns whatever belongs to the usband. Hence we are all priests and kings in Christ, s many as believe on Christ, as I Peter 2 says, 'Ye are a hosen generation, a peculiar people, a royal priesthood, nd priestly kingdom, that ye should show forth the virues of Him who hath called you out of darkness into is marvelous light.' "

Here Luther proceeds to elaborate on the priesthood nd kingship of the Christian, and concludes with this aragraph: "Who then can comprehend the lofty dignity f the Christian? Through his kingly power he rules ver all things, death, life and sin, and through his riestly glory is all powerful with God, because God oes the things which he asks and desires, as it is writen, 'He will fulfill the desire of them that fear Him; He lso will hear their cry and will save them.' To this lory a man attains, surely not by any works of his, but y faith alone. From this anyone can clearly see how a hristian man is free from all things and over all things, o that he needs no works to make him righteous and o save him, since faith alone confers all these things bundantly."

Luther has succeeded in exalting faith and assigning to t its rightful place. He has shown how true liberty is stablished, and what its nature is. He has brought out n its full glory the royal priesthood of the Christians. hese were high and mighty thoughts. They were truly evolutionary to the generation which heard them.

It is a question whether our members are able to grasp hem, whether we are able to lead them into an understanding of them and into a realization of the glory of our Lutheran heritage. To a world shackled in the awful bonds of sin we are privileged to proclaim the glorious liberty of the sons of God.

APPLIED TO OUR DAY

Having shown the nature, power, and the glorious results of faith, Luther now proceeds to demonstrate how true faith is fruitful in good works. Of the first part Heinrich Boehmer declares, "What he wrote in the first part concerning the power and might of faith is one of the noblest things he ever wrote, even though, properly speaking, he was writing concerning ideas which had long been familiar to him." *(Road to Reformation, 360).* Boehmer speaks rather disparagingly about the second part. He claims that Luther's treatment of the Christian ethic as presented in his *Treatise on Good Works* (Sermon von guten Werken, printed in June, 1520) is far superior to the one in the treatise on liberty.

However, Luther gives us enough to think about even in this little treatise.

As previously mentioned, Luther's second thesis is, "A Christian man is a perfectly dutiful servant of all, subject to all." With this second proposition Luther places the Christian man into the midst of his daily life with its manifold duties and tasks, for the fulfillment of which he is now equipped with a power which is divine, and which enables him to do things which otherwise would be impossible.

In his two propositions Luther has formulated not a contradiction but one of the Christian paradoxes, of which the New Testament furnishes so many. Luther begins by quoting some who, because of their false conception of faith, have drawn a false conclusion: "If faith does all things and is alone sufficient unto righteousness, why then are good works commanded? We will take our ease and do no works, and be content with faith." Luther answers, "Not so, ye wicked men, not so," and proceeds to show that this attitude would be proper if we were wholly inward and perfectly spiritual men, but since this is not the case and since we still live in the flesh, therefore the Christian man is called to be a servant and as such must and will perform all manner of works.

A Christian must govern his own body and have dealings with men. Here the works begin. "Here a man cannot take his ease; here he must, indeed, take care to discipline his body by fastings, watchings, labors, and other reasonable discipline, and to make it subject to the spirit so that it will obey and conform to the inward man and to faith and not revolt against faith and hinder the inward man, as it is the body's nature to do if it be not held in check."

This is necessary, for while the inward man would joyfully fulfill God's will, he meets a contrary will in his own flesh which strives to serve the world and to seek its own advantage. Paul makes that clear in Romans 7: "I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind and bringing me into captivity to the law of sin." Therefore Paul states in I Corinthians 9:27, "I keep under my body and bring it into subjection lest by any means, when I have preached to others, I myself should be a castaway;" and in Galatians, "They that are Christ's have crucified the flesh with its lusts."

In doing good works we must not think that a man is justified before God by them. "Good works do not make a good man, but a good man does good works; evil works do not make a wicked man, but a wicked man does evil works."

"It is indeed true that in the sight of man a man is made good or evil by his works, but this being made good or evil is no more than that he who is good or evil is pointed out and known as such; as Christ says in Matthew 7, 'By their fruits ye shall know them.' But all this remains on the surface, and very many have been deceived by this outward appearance and have presumed to write and teach concerning good works by which we may be justified, without even mentioning faith. They go their way, always being deceived and deceiving, blind leaders of the blind, wearying themselves with many works, and yet not attaining to true righteousness.

"We do not reject good works; on the contrary, we cherish and teach them as much as possible. We do not

condemn them for their own sake, but because of this godless addition to them and the perverse idea that righteousness is to be sought through them; for that makes them appear good outwardly when in truth they are not good; they deceive men and lead men to deceive each other, like ravening wolves in sheep's clothing.

"Christ, like His forerunner John, not only said, 'Repent ye,' but added the word of faith, saying, 'The kingdom of heaven is at hand.' And we are not to preach only one of these words of God, but both; we are to bring forth out of our treasure things new and old, the voice of the law as well as the word of grace. We must bring forth the voice of the law that men may be made to fear and to come to a knowledge of their sins, and so be converted to repentance and a better life. But we must not stop with that. For that would be only to wound and not to bind up, to smite and not to heal, to kill and not to make alive, to lead down into hell and not to bring back again, to humble and not to exalt. Therefore we must also preach the word of grace and the promise of forgiveness, by which faith is taught and strengthened. Without this word of grace the works of the law, contrition, penitence, and all the rest are performed and taught in vain.

"Lastly, we will also speak of the things which he does to his neighbor. A man does not live for himself alone in this mortal body, so as to work for it alone, but he lives also for all men on earth, nay, rather he lives only for others and not for himself. And to this end he brings his body into subjection that he may the more sincerely and freely serve others, as Paul says in Romans 14, 'No one lives to himself, and no man dies to himself. For he that liveth, liveth unto the Lord, and he that dieth, dieth unto the Lord.' Therefore it is impossible that he should ever in this life be idle and without works toward his neighbors. For of necessity he will speak, deal with and converse with men, as Christ also, being made in the liikeness of men, was found in form as a man, and conversed with men.

"The Apostle commands us to work with our hands that we may give to him that needeth. And this is what makes it a Christian work to care for the body, that through its health and comfort we may be able to work, to acquire and to lay by funds with which to aid those who are in need, that in this way the strong member may serve the weaker, and we may be sons of God, each caring for and working for the other, bearing one another's burdens and so fulfilling the law of Christ. Lo, this is a truly Christian life, here faith is truly effectual through love; that is, it issues in works of the freest service cheerfully and lovingly done, with which a man willingly serves another without hope of reward, and for himself is satisfied with the fullness and wealth of his faith.

"A Christian ought to think: 'Though I am an unworthy and condemned man, my God has given me in Christ all the riches of righteousness and salvation without any merit on my part, out of pure, free mercy; so that henceforth I need nothing whatever except faith which believes that this is true. Why should I not therefore freely, joyfully, with all my heart, and with an eager will, do all things which I know are pleasing and acceptable to such a Father, who has overwhelmed me with His inestimable riches? I will therefore give myself as a Christ to my neighbor, just as Christ offered Himself to me; I will do nothing in this life except what I see is necessary, profitable and salutary to my neighbor, since through faith I have an abundance of all good things in Christ.'

"Lo, thus from faith flow forth love and joy in the Lord, and from love a joyful, willing and free mind that serves one's neighbor willingly and takes no account of gratitude or ingratitude, of praise or blame, of gain or loss.

The Christian Life

"Who then can comprehend the riches and the glory of the Christian life? It can do all things, and has all things, and lacks nothing; it is lord over sin, death and hell, and yet at the same time it serves, ministers to and benefits all men. But alas, in our day this life is unknown throughout the world.

"The good things we have from God should flow from one to the other and be common to all, so that everyone should 'put on' his neighbor, and so conduct himself toward him as if he himself were in the other's place. From Christ they have flowed and are flowing unto us; He has so 'put on' us and acted for us as if He had been what we are. From us they flow on to those who have need of them, so that I should lay before God my faith and my righteousness that they may cover and intercede for the sins of my neighbor, which I take upon myself and so labor and serve in them as if they were my very own. For that is what Christ did for us. This is true love and the genuine rule of a Christian life. The love is true and genuine where there is true and genuine faith. Hence the Apostle says of love, I Corinthians 13, that it seeketh not its own. We conclude therefore that a Christian man lives not in himself but in Christ and in his neighbor. Otherwise he is not a Christian. He lives in Christ through faith, in his neighbor through love; by faith he is caught up beyond himself into God, by love he sinks down beneath himself into his neighbor; yet he always remains in God and in His love, as Christ says in John 1, 'Verily I say unto you, hereafter ye shall see the heaven open, and the angels of God ascending and descending upon the Son of man.'

"Enough now of liberty. As you see, it is a spiritual and true liberty and makes our hearts free from all sins, laws and mandates, as St. Paul says in I Timothy 1, 'The law is not made for a righteous man.' It is more excellent than all other liberty which is external, as heaven is more excellent than earth. This liberty may Christ grant us both to understand and to preserve. Amen.

"Although we should boldly resist those teachers of traditions and sharply censure the laws of the popes by means of which they plunder the people of God, yet we

must spare the timid multitude whom those impious tyrants hold captive by means of these laws, until they be set free. Fight strenuously therefore against wolves, but for the sheep, and not also against the sheep.

"There is need that the minister of Christ be far-seeing and faithful; he ought so to govern and teach the people of Christ in all these matters that their conscience and faith be not offended, and that there spring not up in them a suspicion and a root of bitterness, and many be defiled thereby; that is, that they may not lose faith and become defiled by a false estimate of the value of works. This happens easily and defiles very many unless faith is at the same time constantly taught; it is impossible to avoid it when faith is not mentioned and only the devisings of men are taught, as has been done until now through the pestilent, impious, soul-destroying traditions of our hopes and the opinions of our theologians. By these snares numberless souls have been dragged down to hell, so that you might see in this the work of Antichrist.

Good Works

"Thus we do not despise ceremonies and works, nay, we set great store by them; but we despise the false estimate placed upon works, in order that no one may think that they are true righteousness, as those hypocrites believe who spend and lose their whole lives in zeal for works, and never reach that for the sake of which the works are to be done; as the Apostle says, 'ever learning and never able to come to the knowledge of the truth.' For they seem to wish to build, they make preparations, and yet they never build.

"But since human nature and natural reason, as it is called, are by nature superstitious and ready to imagine, when laws and works are prescribed, that righteousness must be obtained by them; and further, since they are trained and confirmed in this opinion by the practice of all earthly lawgivers, it is impossible that they should of themselves escape from the slavery of works and come to a knowledge of the liberty of faith. Therefore there is need of the prayer that the Lord may give us and make us *theodidacti,* that is, taught of God, and Himself, as He has promised, write His law in our hearts; otherwise there no hope for us. For if He Himself do not teach our hearts this wisdom hidden in a mystery, nature can only condemn it and judge it to be heretical because nature is offended by it and regards it as foolishness. So we see that it happened in olden times in the case of the Apostles and prophets, and so godless and blind popes and their flatterers do to me and to those who are like me."

I want to close the quotations from Luther with the last paragraph of the German edition: "Aus dem allen folgt der Beschluss, dass ein Christenmensch lebt nicht sich selbst, sondern in Christo und seinem Naechsten: in Christo durch den Glauben, im Naechsten durch die Liebe. Durch den Glauben faehrt er ueber sich in Gott, aus Gott faehrt er wieder unter sich durch die Liebe, und bleibt doch immer in Gott und goettlicher Liebe. Siehe, das ist die rechte geistliche, christliche Freiheit, die das Herz frei macht von allen Suenden, Gesetzen und Geboten, welche alle andere Freiheit uebertrifft wie der Himmel die Erde. Diese gebe uns Gott zu verstehen und zu behalten! Amen."

Now the question is before us: What is the application of Luther's theses to our day?

It should be evident to us that the application of the truths proclaimed by Luther is as direct in our day as it was in the day of Luther. God's truth never changes, and the fundamental needs of men never change. A great deal of nonsense is being spoken and written about a supposed necessity of presenting our message in a new way to modern man, of using a new approach, of devising new methods. The one great fundamental theme of all Christian preaching is, and always will be, *Repent ye and believe the Gospel.*

1. We must proclaim that true liberty cannot be achieved by political means since politics, especially the international kind, is actuated by selfishness which is the basic sin.

2. True liberty is not the product of a combination of a number of external circumstances or conditions, such as living conditions, working conditions, degree of education, or any others.

3. True liberty is a spiritual quality and is a gift of God. It is never attained by man through his efforts but is the product of the Holy Spirit effected through the Word, and becomes a blessed reality in the soul of man the moment faith in Christ is engendered in the human soul.

4. This liberty, being a phase of the faith of which Christ is the center and living force, will of necessity become manifest in the actions of the person concerned.

5. Since love is an essential ingredient of Christian liberty the Christian man will give expression to his liberty in full willingness to serve his fellow men, the perfect example of which is furnished by the Master.

6. Because of the continued presence of sin also in the life of the Christian, there is bound to be conflict, imperfection and disappointment both in his personal life and in his relation to his fellow men. A realization of this will humble the Christian and at the same time will urge him on to higher efforts.

7. It is my conviction that though as a Church we may proclaim the true nature of liberty and show the way to attain it, the world will brush our statement aside and proceed to the order of business in its own way. Nevertheless we owe the world our testimony and we should make use of every available means to give it.

8. The Christian and the non-Christian view of life can never be reconciled and no compromise is possible, but divine truth will finally prevail. "If ye continue in my Word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free" (John 8:31, 32).

The Church College: Its Responsibility to Modern Society

Jacob A. Dell

Modern society is sick. Isaiah's description of his own land and time would serve well as a portrait of our era: "From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrefying sores" (Isa. 1:6).

If we were to yield to pessimism, we would say that the world has irretrievably gone to the devil. It is given to anarchy and is moving toward chaos and destruction. We sacrifice millions of lives and billions of dollars in a war for ideals, and at the end of the war find that the ideals are high on the casualty list. We go to war originally to defend Poland's integrity and autonomy, and having triumphed over our wicked enemies we leave Poland divided and enslaved. The fate of the four freedoms in other small and helpless nations—Esthonia, Latvia, Lithuania—is even worse. We supply Yugoslavia with food and munitions, and she uses her new strength to shoot down our unarmed fliers. At San Francisco we talk in terms of high ideals, but in Paris the world's diplomats still maneuver for position in time-honored fashion, and the old patterns of imperialism and exploitation, balance of power and sphere of influence prove strangely persistent. Civil war in China, the division of Korea, bitterness in Palestine, rivalry for the control of the Dardanelles and for Iranian oil, and political agitation by Communist fifth columns everywhere are other focal points of infection in the body politic. At home we have black markets, strikes, rent rackets, political purges, a flaring up of race bigotry in the revival of the Ku Klux Klan, scandals in connection with war contracts and in the disposal of surplus property, failure of the housing program, crowded divorce dockets, juvenile delinquency, a wild gambling spree, a steady increase in alcoholism, etc, etc, *ad nauseam.*

But we are not pessimists. We are Christians, or we would not be considering the function of a Christian college. As Christians we may recognize the terrible effects of sin in the human race, but we may never supinely surrender to them. We may as Christians admit the impossibility of ever building a perfect society, but we may never stop trying.

The function of a Christian college is not essentially different from that of any other institution of high learning. The purpose of any such gathering of minds is, in a general way, to preserve the wisdom and skills of preceding generations of mankind, and to perpetuate them for the generations yet to come; and in the process to enhance that wisdom and develop those skills still further. Expressed in a different way, the purpose is to seek out in every generation the persons most capable of grasping and profiting by the progress made in human thinking, and to develop those persons as leaders in their day who will continue to expand the horizons of man's understanding for the good of the human race in general. The key word, I believe, is "leaders." Not every leader is a college graduate, of course, and not every college graduate is a leader; but other things being equal, the training of minds will produce more valuable leadership for the world than the failure to train them. That is, I take it, the underlying philosophy of higher education.

The Christian college differs from others mainly in the quality of the leaders it produces. Christianity is a philosophy of life, a point of reference from which all things are viewed and weighed. As has been pointed out by writers on psychology, we do not have in the religius personality four functions—knowing, feeling, willing, and religion—but only the three we have in any personality. It is the type or quality of the knowing, feeling, and willing that makes a man religious. "Let thought, feeling, and will be exercised in the highest way, about the highest objects, and you have religion. Let a man think truly and clearly, with a strong appreciation of relative values; let him hold steadily before his mind the ends that are worthiest; let him pursue those ends with unflagging zeal and unwearied patience; and let him feel warmly and cordially towards those ends, and especially towards those persons (God and his fellow men) who are involved in the conception of the ends; and you have a highly religious man."*

There is something more to be said of Christianity as a religion, however. Because of the Christian's conviction that Christ is the Way, the Truth, and the Life, that no man cometh unto the Father but by Him, that without Him man is doomed to eternal loss, and that a Christian is to love his neighbor as himself—because of these convictions there is a special urgency, a special responsibility upon the Christian. He sees Cain's question, "Am I my brother's keeper?" answered in the parable of the prodigal son and he says with St. Paul, "Necessity is laid upon me" (I Cor. 9:16). That is what makes Christianity a missionary religion beyond all others. And that is what gives a Christian college a responsibilty over against the society in which it exists. Like the individual Christian, any organized activity of Christians is to be a salt, a light, and a leaven to the world.

---

*Prof. Frederick Tracy, The Religious Life.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

With these preliminary observations as a background, will be seen that it is the function of the Christian college to produce leaders of human thought and action, yes, it leaders of a certain distinctive quality. It is the object of this paper to outline briefly that quality or those ualities which the graduates of a Christian college, separately and collectively, should have and exercise in and or the society of which they find themselves a part.

Constructive Criticism

1. I would say, first of all, that Christian college graduates should be capable of offering constructive criticism if the ***status quo.*** Because I am a Christian myself, I am presupposing on the one hand that human society will always be more or less imperfect, that is, it will be subject to criticism; and on the other hand that criticism is useless if it merely condemns without offering a better alternative. Therefore the Christian leader should be capable of offering constructive criticism. That calls for two things:

a. It calls for sufficient intelligence on the part of the Christian leader to be able to judge of the rightness or wrongness, the desirability or undesirability of men and policies, customs and courses of action, laws and institutions.

We are not so naive as to suppose that four years of college can supply this necessary intelligence without any background of Christian training in the home and Christian instruction in church and church school. But we are not so foolish, either, as to suppose that we can turn out Christian leaders if we top off their course of preparation for life with four years of thoroughly secularized instruction in college. That is why the "church" or "Christian" college exists. Leaders in human society must know something of the depth of human thought; but Christian leaders should have studied philosophy from the standpoint of the man of God who acknowledges that "The fear of the Lord is the beginning of Wisdom" (Ps. 111:10). Leaders of men must know something of the progress of human science; but Christian leaders should have approached the wonders of the physical universe in the reverent attitude of mind that confesses "The heavens declare the glory of God, and the firmament showeth His handiwork" (Ps. 19:1). And so all down the line: language, literature, history, psychology, sociology—everything that the Christian college imparts is taught and learned from the standpoint of the believer who finds in the will of God his absolute standard by which men and measures may be judged.*

b. The other attribute that is called for in the Christian college graduate if he is to offer constructive criticism is that he have the courage of his convictions.

I don't know whether we can teach that in the class room. Perhaps here we shall do more teaching by example than by precept. But certainly the production of Christian leaders will avail little, in fact they will not even be leaders, if they lack the courage to condemn, attack, and defeat abuses and errors in the affairs of society. I have known a church convention to adopt a resolution condemning a certain policy of the state, only to retract that resolution at a later session as a matter of expediency, lest the powers that be should be irritated at the action and perhaps shake a warning finger at the church. Shades of Martin Luther and Patrick Henry! Is this our heritage? Christian leaders must have not only the intelligence to know when things are wrong, but the courage to say so, and if brought to book for it to exclaim, "Here I stand; I cannot do otherwise!" and "If this be treason, make the most of it."

Fortress of Moral Thinking

2. Criticizing the *status quo* is all right as far as it goes, but of course it does not go far enough. Therefore as a second responsibility of the Christian college I would list the producing of citizens who will constitute an impregnable fortress of moral thinking.

a. Even a superficial glance at our modern world will reveal the extent of the deterioration of moral standards, the degree in which society has abandoned "plain living and high thinking" in favor of high living and careless thinking. Where shall we start to make the picture clear? With the heads of governments meeting secretly, not in smoke-filled rooms but in whisky-filled rooms, to determine the fate of nations without regard for the will or well-being of the peoples involved? Or with the lying propaganda that is planned in high places to lead unsuspecting peoples step by step into the course of action determined for them by their power-mad leaders? Or with the trails of graft in war contracts that lead into very important circles? Or with the cynical and systematic looting of conquered territory of everything valuable, from masterpieces and jewels to heavy machinery? Or with the rise in the venereal disease rate among the boys and young men of our armies? Or with the orgy of gambling that makes a million-dollar day at a race-track a commonplace occurrence? Or with drunkenness, divorce, broken homes, and delinquent children? Or with the election of demagogues on a "white supremacy" platform, and the murder of four negroes in Georgia as a quick sequel?

The total scene makes the Christian heart sick. We can understand the words of Moses describing the time before the Flood: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth,

---

* "If Christianity is true it is demanding . . . The faculty . . . must all seek to relate their work to the faith which is the common and deep concern of the entire group . . . The teacher must interpret his field in the light of the Christian faith . . . every professor in a Christian college is a spokesman for the faith and to some degree a teacher of theology . . . If the liberal arts courses are taught merely as secular subjects, the school has scant claim to be called a Christian College." —Dr. Floyd V. Filson, **What Is a Christian College?** (1944)

and it grieved Him at His heart" (Gen. 6:5, 6). The Christian wonders how long it will be under such circumstances until the fulfillment of the word, "Yet once more I shake not the earth only, but also heaven" (Heb. 12:26).

b. But there comes that urgency of the Christian religion again. We cannot simply sigh and shake our heads and mutter in our beards. Necessity is laid upon us; we must do something about it. That responsibility rests upon the Christian college as a part of the organized activity of groups of Christians. I have expressed it in this way, that the citizens who are the product of Christian colleges should constitute an impregnable fortress of moral thinking.

By that I do not mean that they sit around blinking owlishly through their spectacles and thinking highly moral thoughts while the world goes careening and carousing down the broad road that leads to destruction. They must make the impact of their moral thinking felt in this reeling world. That is not the responsibility of the Christian college. It is the responsibility of the college to turn out Christian men and women who will do so, vocally, in print, and at the ballot box. *How* the college will fulfill its duty in this respect takes us into the whole problem of the teaching of ethics and religion in the college, from the class-room to the athletic field, not excepting our own conduct from the admission of new students to the granting of honorary degrees.

Spiritual Idealism in the Bloodstream

3. I want to go one step further. Unremittent and unshakable moral thinking is more important than criticism as positive action is more important than negative. But it still leaves us with only the religion of the Pharisee in the temple—the religion of the law, of ethics, of morality. Let us now rise to the level of the Gospel and say that it is the duty of the Christian college to pour into the bloodstream of society (in its graduates) a rich admixture of Christian idealism.

a. I will mention only two ideals of the Christian religion; the first is the ideal of love. It is based upon and copies after the love of God revealed to us in Christ Jesus. "Beloved, if God so loved us, we ought also to love one another" (I John 4:11). It is the family trait of "the whole family in heaven and earth" (Eph. 3:15). It is a part of "the wisdom that is from above" which "is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy" (Jas. 3:17).

Love is not the silly, sentimental thing that Tin-Pan Alley writes about. It is not mere affection, but a sincere desire for the well-being of the loved one. Apply that to a dozen of the world's worst problems and they begin to melt away. If England, for instance, had always exercised her rule in India with a sincere desire for the genuine well-being of India, there would be much less of a problem there today. If the white race in our own country treated the negro in a way to show its sincere desire for the genuine well-being of the negro, there would be little reason for racial animosities. If the employer demonstrated that he had a sincere desire for the general well-being of his employee, and if the labor unions showed a sincere desire for the well-being of the firms and factories for which they work, management and labor could get along with little or no friction. MacArthur in Japan is administering the affairs of that country like a Christian with a sincere desire for the genuine and lasting well-being of the Japanese people; and his method is much more successful than the selfish bickering of European diplomats.

The world needs the Christian ideal of love more than it needs anything else. It needs leaders in politics, in business, in industry, in education who will follow that ideal and lead others in that direction. If those leaders are not produced in the Christian colleges, they are not likely to be produced anywhere.

b. The other Christian ideal that I want to mention is a corollary of the first—the ideal of service. Where love is, service follows. Let me put together two passages, one from the Gospel of John and the other from the Gospel of Matthew: "God so loved the world that . . . the Son of man came not to be ministered unto but to minister" (John 3:16; Matt. 20:28). The Christian missionary goes to a far country, not to exploit the people there, not to grow wealthy at their expense and be served by them, but to serve them.

It is the duty of the Christian Church, in her colleges as well as in her pulpits, to train men and women to choose and follow the ideal of service. In fact, the Christian college has an advantage over any other institution in this respect; for it comes into contact with persons at an age when they are naturally and normally altruistic and before bitter contact with the world and its disillusionments has bruised and beaten them into cynicism and misanthropy. And the Christian college is usually manned by a staff of workers who, in spite of life's hard buffetings, have managed to hold on to their own Christian ideals. They constantly encourage young men and women to choose a career not for what they can get out of it, but for what they can put into it; not for the fame and glory and wealth that will accrue to them, but for the service they can render God and their fellow men.

This, then, to sum up, is the responsibility of the Christian college to modern society: to produce leaders who are capable of constructive criticism of the *status quo;* who constitute an impregnable fortress of moral thinking; and who enrich the bloodstream of their generation with a generous admixture of Christian idealism.

God Is Asking Rich America to Repent; Lutheranism Has Supreme Opportunity

By Dr. and Mrs. J. Bodensieck

Lund, Sweden, June 29, 1947.—Sweden—beautiful, prosperous, peaceful, sunny Sweden! It seems like a different world when you come from the ravaged and rubble-filled cities of Germany. Both of us had not been outside Germany since before Christmas . . We hardly realized how deeply we would be impressed by life and conditions in Denmark and Sweden.

We crossed from Germany into Denmark at Krusaa, then drove north to Kolding, turned east to cross the sea at Nyborg on the ferryboat, and stopped for the night in Copenhagen. The next day we crossed over on the ferry to Malmo, Sweden's third city, and then to Lund.

"Shoes on Their Feet!"

The boys and girls riding bicycles look sturdy and strong, so different from the thin, underfed, tubercular-looking boys and girls we are used to seeing. They wear fine clothing, and they have shoes on their feet!

We saw no one picking cigarette stubs out of the gutter—a sight almost universal in Germany. We saw no one digging through garbage cans in search of food remnants.

Coming into the room in the hotel, we both exclaimed in surprise, "Why, there are light bulbs in all the fixtures!" The chairs in the room were firm and strong; there are real glass windows, not boards nailed across the window space.

And the show windows along the street—what marvelous things there are to buy: apples, oranges, strawberries, coffee, flour, tea, bread, potatoes! And if you go in, you are not told that the window contains only dummies but you can buy, really buy, the things you want and need. Or take the other stores. They offer you shoes, dresses, suits, watches, practically everything! Truly, we are, for a little while, in a different world.

Stately, Serene Churches

The churches here are not bombed out and shattered but are just as stately and inviting and serene as ever.

This morning (Sunday, June 29) we attended the service in Lund's 800-year-old cathedral—all the stained-glass windows are still there; you look in vain for a place where boards are nailed across some gaping hole: the roof is absolutely intact; all the pillars are standing; the organ is still in its place; the service can be conducted with all the dignity and colorfulness of the past centuries, and a well-dressed congregation is present.

How long since we have experienced anything like this! It took us some little time to realize that we were not dreaming, but that we were actually taking part in a church service. You see, we have been going to church in Germany for some time, and there our people are glad if they have a barracks church or a schoolroom or perhaps a church that has been put back into some sort of usuable condition, and often there is no organ and no candles and in many cases not even Communion wine (but only plain water).

Yes, indeed, Sweden is rich, prosperous, incomparably rich and wealthy when you come from Germany. Some of the American delegates voiced complaint because the hotel in which they stayed was not as up to date as some American hotels. To us the hotel was tops. There is an elevator, and you need not climb to your floor on foot. There is warm water. There is even a telephone in the room, and a telephone directory. The dining room served first-class meals, and you get to eat at one meal as much as you get in Germany in a week or more, assuming that you *can* buy the things if you stand in line long enough.

Learning to Do Without Things

But in spite of all the beauty and wealth we saw everywhere we could not suppress a feeling of sorrow as we went about in the stores or the churches of this little paradise. We tried to analyze our feelings. It was not merely the strong anticipation of some destructive war that would surely ruin this wonderful country. May God graciously protect us from another war!

No, we believe that our sorrow has a deeper cause. It seems to us that the *Christians* in Germany, both those who have always lived there and those who have found a refuge there in recent years, have learned to do without a great many things which we Americans, and the the Swedes too, still regard as absolutely necessary. There Christians have learned that Paul was not using a pious phrase when he said that he knew both how to abound and how to be abased, but that he could do without many of the comforts which he had once regarded as necessary. Those Christians in Germany have become free from the slavery of the material and the physical.

And we fear that most of us Americans, and Swedes, too, are still pretty much in the grasp of material things. There is not much one can do to help America or Sweden to overcome this kind of materialism—this worship of gold and success and prosperity. If we lift up our voices because we love America, or Sweden, we shall probably be called "cranks' or "crackpots" or worse. And that

adds to our grief because we know. . . we have seen it with our own eyes and see it every day, most plainly . . that God is not mocked, and that idolatry—of whatever kind it may be—always leads to destruction and horror and sorrow and pain, and that America and Sweden will be visited by harsh judgment unless they turn to God while there still is time.

Is It Our Last Chance?

That is also a chief reason why we hope—on this eve of the Lutheran World Federation meeting which begins tomorrow morning—that the Lutheran Church of the world will sound an unmistakably clear call to repentance. Repentance is what we need, we, we—not merely those who never heard of God and His love but we, who are so self-satisfied and so complacent and so reluctant to sacrifice and so proud and conceited!

Perhaps, if it be God's will, Sweden, the one happy island here on this side of the ocean and our dearly loved land, America, may yet be spared if they will hear and follow the call back to God.

To us it seems that there is no time to waste, and that the Lutheran Church of the world has its supreme . . and possibly last . . . great opportunity now.

—Lutheran Standard

VIEWING *the* BOOKS

"WHAT LUTHERANS ARE THINKING" Rated Lutheran Book of the Year

Dr. Paul H. Buehring, Professor of Church History at Capital University Seminary, Columbus, Ohio, and former dean of that school, predicts that the new publication of the Wartburg Press, *What Lutherans Are Thinking,** will be the outstanding Lutheran publication in 1947.

Professor Buehring's feature review of this unusual Lutheran book, which brings 28 essays by as many Lutheran scholars of seven different synods, into one volume, follows.

In May of this year there was issued by the Wartburg Press a book that we believe will prove to be the most important Lutheran publication of the year. It is a symposium of twenty-eight essays on various phases of Lutheran doctrine and life, written by as many outstanding theologians of seven different Lutheran church bodies.

Symposia of this kind are not a new thing in theological literature. As long ago as 1893 there was published a book called *Distinctive Doctrines and Usages of the General Bodies of the Evangelical Lutheran Church in the United States,* its several chapters written by representative men of those synods; and in 1930 Vergilius Ferm edited a book in which eleven theologians endeavored to answer the question, *'What is Lutheranism?*

Something New Under the Sun

What is new — and important — about this book is the character of its contents. Look at the titles of the three books. The first, *Distinctive Doctrines and Usages,* emphasizes the *differences* among the various Lutheran synods, which in 1893 were still very considerable, while the second, *What is Lutheranism?* raises a question the answers to which still largely contradict each other.

But the book now before us, *What Lutherans Are Thinking,* is proof positive of the fact that twenty-eight different writers representing seven different synods today can and do think alike and in harmony with the basic principles of the Lutheran Church. For throughout its twenty-eight essays on as many different subjects there runs the golden thread of the very central doctrine of the Lutheran Church, justification by grace through faith, and every one of the authors bows humbly under the authority of the Word of God as the supreme and only source and norm of all matters of faith and life.

Unity Amid Diversity

Thus it comes about that, though there are variations in terminology, divergencies of opinion on theological problems, differences of emphasis corresponding to the nature of the subjects discussed, nevertheless we may safely say that in this book *the* Lutheran Church of America speaks to the world. It is a remarkable evidence of the progress toward Lutheran unity that has been made in the last fifty years.

Project Dates Back to 1943

The book is the result of a project initiated by the Lutheran Theological Professors' Conference in 1943. A committee was appointed which under the chairmanship of Dr. E. C. Fendt, selected the contributors and supervised the production and editing of the materials. "The authors were chosen irrespective of synodical affiliation, and each contributor was asked to write in the spirit of ecumenical Lutheranism" (Preface)

A Wide Range of Subjects

The result now lies before us. The table of contents will show the wide range of subjects treated:

Chapter I: "The Heritage of Lutheranism," an excellent introduction to the entire book by W. H. T. Dau (Mo.).

Chapter II: "The Word of God," a concise, carefully reasoned, lucid discussion of Inspiration by J. A. Dell.

Chapter III: "The Sacred Text," a Lutheran evaluation of Biblical criticism, by E. C. Flack (U.L.C.).

Chapter IV: "Revelation Today," by A. A. Jagnow of Wartburg Seminary.

Chapter V: "Old Testament Theology," by C. U. Wolf (A.L.C.) of Chicago Lutheran Seminary.

Chapter VI: "New Testament Theology," an excellent summary by T. S. Liefeld of C. U. Seminary.

Chapter VII: "God," a profound study showing that only a Christ-centered approach can find the answer to Who or what is God? by T. A. Kantonen (U.L.C.)

Chapter VIII: "Man", by E. T. Bachmann (U.L.C.)

Chapter IX: "Salvation," a clear, straightforward presentation of the love of God as shown in our redemption, justification and election, by W. Arndt (Mo.)

Chapter X: "The Person and Work of Christ," by J. Bodensieck (A.L.C.), who very properly based the presentation on an unpublished manuscript by Dr. M. Reu, who was called to his reward before this project got under way.

Chapter XI: "The Work of the Holy Spirit", a treatise on

*What Lutherans are Thinking. A Symposium on Lutheran Faith and Life, edited by E. C. Fendt. Wartburg Press. 1947. 592 pages; $3.50.

onversion, regeneration, and sanctification by C. G. Carlelt (Aug.).

Chapter XII: "The Church," by E. H. Wahlstrom (Aug.).

Chapter XIII: "The Means of Grace," by J. T. Mueller Mo.).

Chapter XIV: "The Ministry," by T. F. Gullixson, (E.L.C. .), a warmhearted presentation written in this author's unique, inimitable style.

Chapter XV: "The Life Everlasting," an excellent summary f Scripture teacnihg on the subject by the Dean of the olumbus Seminary, E. C. Fendt.

Chapter XVI: "Faith and Reason," by Theo. Graebner Mo.), heavy but highly profitable reading.

Chapter XVII: "The Symbols of the Church," a stimulatng, provocative treatment of the place of the confessions in he Church, by T. G. Tappert, (U.L.C.).

Chapter XVIII: "Lutheran Unity," by C. Bergendoff Aug.), an outstanding exponent of ecumenicity, emphasizng unitive rather than divisive factors.

Chapter XIX: "Worship," by Luther D. Reed (U.L.C.), an cknowledged expert in the field of liturgics.

Chapter XX: "Church Music," hymnody, choir, organ, by V. Polack, (Mo.).

Chapter XXI: "Lutheran Piety," shows the distinctive motivation and character of the Christian life as viewed by utherans, by N. C. Carlsen (U.E.L.C.).

Chapter XXII: "The Lutheran View of Christian Ethics," by C. C. Rasmussen (U.L.C.), emphasizing the person-to-perion relationship between God and man.

Chapter XXIII: "The Church and Society," by A. D. Matton (Aug.).

Chapter XXIV: "Church and Family," by B. M. Christenen (L.F.C.)

Chapter XXV: "Church and State," by George Hall (Aug.). ummarizes Luther's views and suggests modern applications.

Chapter XXVI: "Lutheran Parish Education," a Lutheran philosophy of this important activity, by O. F. Nolde (U.L.C.)

Chapter XXVII: "Lutherans and General Education," sketches Lutheran fundamental principles, by A. R. Wentz (U.L.C.)

Chapter XXVIII: "Lutheran Missions," a comprehensive survey of American Lutheran home, inner, and foreign missions, by R. Syrdahl (E.L.C.A.).

Worth Thorough Study

That not all the chapters in this book are of equal value is frankly admitted; and that the book has certain minor defects in its make-up, such as lack of uniformity in footnoting and bibliography, cannot be denied. Nevertheless, we have here an excellent book to be placed in the hands of any intelligent reader who is interested in the doctrines and principles of the Lutheran Church.

Pastors will be well repaid if they will study it thoroughly, both privately and in local and district conferences. Intersynodical conferences will be surprised at the extent of agreement all around that will result from a frank and friendly discussion of its chapters.

Seminary students will find it helpful as supplementary reading in various courses. Theological professors and teachers in our colleges will be introduced through its pages to some of the best minds among their colleagues in other Lutheran schools.

Intelligent laymen who want to know what their church stands for, will find most of the chapters not too difficult or technical for profitable reading.

As a one-volume cyclopedia of Lutheranism the book should be placed in every public, college and university library in the land and can be safely handed to any non-Lutheran who wants to know something about Lutheranism.

Buy this book; study it, discuss it, and lend it to others!

—Lutheran Standard

The Reader's Viewpoint

PROFANITY AMONG PLAYERS

ir:

I enjoyed your part in the Lutheran Outlook recently bout profanity among baseball players. I send to you the ditorial about the same subject which appeared in the Minneapolis Star May 22, 1947. It was written by Charles Johnon, one of the country's oustanding sportwriters. He may ot have said as much but said about the same. May it rove to you that Columbus is not the only city which produces editorials of this sort.

I sincerely hope that Mr. Lane will reverse his earlier order.

May I also state that I enjoy your editorials very much, especially the variety of the subjects.

A Sports Fan, Cambridge, Minn.

The pertinent part of the editorial follows:

Frank Lane, as boss of the American Association, recently informed his umpires that there is a difference in profanity. The type that fans in the stands can hear and which is of a personal nature calls for immediate expulsion from the game. If the patrons in the stands can't hear the cussing, then they (the offending players) can hang around indefinitely.

Lane must learn now that there can't be any exceptions in any rules he makes. If there is anything that disgusts sport lovers, it's cussing by athletes, personal and otherwise. Umpires can't stop it completely, but they should be able to cut it to a minimum by chasing players from the field.

WANTS WHO'S WHO

Sir:

I would like to commend you for the fine editorial in the July issue of the Lutheran Outlook. You have certainly emphasized the issues which they would want to be taken for granted or not mentioned at all. It speaks well for the Lutheran Church to continue her doctrinal appeal before there can be the least resemblance of unity. Bishop Oxnam's statement about Protestant unity materializing within the next ten years is but a pipedream at best. He ought to get a better understanding of Confessional Theology.

Another purpose in writing this letter is to offer a suggestion which I hope might be utilized. Along with the appearance of every article I wonder if it might be possible to have a few excerpts about the author. It would help to give a better understanding of some of the Lutheran men from all the different synods. We would know more about "Who's Who" in each church body. It is just a suggestion that may have been given before, but I feel it would be extremely helpful. One could talk somewhat intelligently about these men then.

T. M. Nelson, Greenwood, Wis.

Note:—See Pointed Paragraphs page.

Surveying the Conference

American Lutheran
By Arthur P. Michelfelder

Home on Furloughs

COMING into New York Harbor Wednesday, July 23, Missionary and Mrs. Carl Schwan and Missionary and Mrs. Carl Oberdorfer arrived in the States for their much-needed furlough, long overdue because of the war and shortage of missionaries in the India mission field.

Report has it that the Schwans will make their home in Toledo, Ohio, where Missionary Schwan will be close to St. Paul's Lutheran Church, the sponsoring congregation of the St. Paul Field in India. The Oberdorfers plan to set up their home while in the states in Columbus, Ohio.

Commissioner Fricke Arrives at Home

After more than six months' travel by plane and ship, Special Commissioner Theodore P. Fricke, of the American Lutheran Church, brought back a report of his study in eleven foreign countries, with plans to make a complete report to the Board of Foreign Missions which will meet in Columbus, Ohio, August 19-21. Among the many items of interest reported by Commissioner Fricke an outstanding one from the heart of Europe reveals the urgent need of continued support by way of food and clothing for the starving brethren in Central Europe. A more complete report will follow.

Bon Voyage

Sailing July 10, the Rev. and Mrs. Wolber started their long journey to New Guinea, their new home and field of service after spending the beginning of their ministry in Central Ohio. Sailing also to New Guinea with them were Nurses Miss Erna Matthias and Miss Doris Diemer and Miss Theora Drewes. We wish for these new missionaries God's richest blessing as they begin their labors in the new land of their love.

Forward with Lutheran World Federation

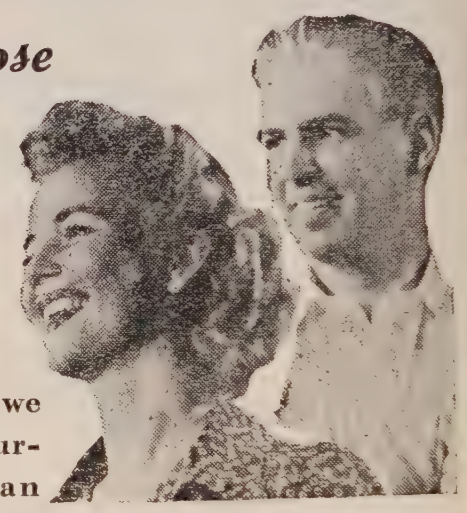
In a report from Geneva, Switzerland, Doctor S. C. Michelfelder, executive secretary of Lutheran World Federation, reminded Lutherans the world around that the new constitution provides for a paid secretariat to be opened immediately in Geneva, Switzerland. Accompanying this report is the eight point program outlined by the executive secretary for the operation of the Lutheran Federation for the next five years. Since these points will be recorded elsewhere in our periodicals we pause to pray God's blessing upon them and all who dedicate themselves in carrying them out in the forward program for Christ.

United Evangelical
By H. Skov Nielsen

AS REPORTED LAST MONTH, Pastor L. H. Andersen of Waupaca, Wis., was elected secretary of synod to succeed Pastor H. A. Svendsen of Luverne, N. D., who had resigned on account of a pending removal to the far Northwest. Pastor Andersen, however, declined the election, and the church

We Like Those Words—

"LOW NET COST"



"That is one reason we placed our life insurance with Lutheran Brotherhood. We know Lutheran Brotherhood is operated exclusively for us and all other fellow Lutheran members. Because of this exclusive Lutheran membership, our insurance really is 'low net cost'!

"Our contracts give us the best of life insurance protection and allow us to share in the earnings (dividends) of the society.

"We know that money saved is money in the pocket, and we found out we did save money when we insured with Lutheran Brotherhood. Yes, sir! We like those words—Low Net Cost!"

"LOW NET COST" life insurance is issued to Lutheran Men, Women, and Children ages from birth to 65. The members of Lutheran Brotherhood own the society, and they alone receive the earnings. There are no stockholders.

LUTHERAN BROTHERHOOD

LEGAL RESERVE LIFE INSURANCE FOR LUTHERANS

608 Second Ave. So. Herman L. Ekern, Pres. Minneapolis 2, Minn.

uncil has now prevailed upon Pastor rendsen to continue in office for an- her year. His address will be Eu- ne, Ore., after October 1st.

Ground is now being broken for the w quarter million dollar administra- n and library building for Dana Col- ge and Trinity Seminary at Blair, ebr. In order to make room for the w building in what is now regarded the most desirable location, the pres- ent's residence is being moved a few ndred yards east. Also the old Pas- r H. P. Berthelsen residence has been moved and is being remodeled into modern home for the Pastor N. P. ielsen family on a part of the Dr. C. Larsen property east of Cauble reek. It is hoped to have the new ilding under roof before severe win- r weather sets in.

Our church work on Chicago's north- est side has now been further con- lidated by the joining of Our Sav- ur's and Ebenezer congregations un- r the name of Atonement Lutheran hurch. Work on the long projected w church edifice at North Avenue d Rutherford is expected to begin on.

A gift of $4,000 has been received by e Kingo church in Milwaukee as a equest from the late Mr. Emil Radick Neenah, Wis., whose father, Mr. R. Radick, was one of the founders and harter members of the Danish Ev. uth. Church of America.

Bishop Axel Malmstrom of Viborg, enmark, accompanied by his wife, has en making a hurried tour of the two utheran synods of Danish background uring July and early August. The ishop came overseas as Denmark's epresentative to the World Missions onference recently held at Toronto, anada.

LUTHERAN SEMINARS

Lutheran Seminars will be held in fty centers over the nation in Octo- er and November, it is announced by e Director, Pastor Joseph Simonson f St. Paul. All Seminars will be of ne day duration and each Seminar ill hear three speakers.

Topics will be an interpretation of e Lutheran World Federation Assem- ly in Lund, Sweden, this summer. It s planned that at least two of the three peakers at any Seminar will have been elegates at Lund.

The Seminars program will be made p of the following subjects: 1) "From Balcony Chair at Lund," 2) "The Lu- heran Church Confessing the Truth in Confused World," and 3) "The hurch's Mission in a Devastated and roubled World."

The fifty Seminars will be held as ollows: Calgary, October 14; Regina, October 15; Saskatoon, October 16; Minot, October 14; Grand Forks, October 15; Winnipeg, October 17; Fargo, October 14; Aberdeen, October 15; Sioux Falls, October 16; Portland, October 20; Seattle, October 21; Spokane, October 22; Great Falls, October 24; Champaign-Urbana, October 20; Chicago, October 21; Milwaukee, October 22; Green Bay, October 23; Pittsburgh, October 21; Harrisburg, October 22; Allentown, October 23; EauClaire, October 28; Minneapolis, October 29; Duluth, October 30; Buffalo, October 27; Cleveland, October 28; Toledo, October 29; Detroit, October 30; Saginaw, October 31; Washington, October 27; New York, October 28; Hartford, October 29; Worcester, October 30; Madison, November 4; LaCrosse, November 5; Rock Island, November 6; Denver, November 3; Kansas City, November 4; Omaha, November 5; Des Moines, November 6; Mason City, November 7; Columbus, November 4; Dayton, November 5; Fort Wayne, November 6; San Francisco, November 11; Fresno, November 12; Los Angeles, November 13; Phoenix, November 14; San Antonio, November 11; Houston, November 12; and Dallas, November 13.

Members of the national committee for the 1947 Lutheran Seminars are Dr. Oscar A. Benson, Chicago; Dr. Fredrik A. Schiotz, Brooklyn; Dr. Lawrence M. Stavig, Sioux Falls; William G. Fisher, Minneapolis; Dr. H. L. Yochum, Columbus; Dr. O. A. Geiseman, River Forest; Dr. Armin George Weng, Chicago; besides Pastor Joseph Simonson, St. Paul, Director.

Local committees at each of the fifty centers, as well as the national committee and the various speakers, come from all branches of the Lutheran Church. Sponsored by the American Lutheran Conference, it has become an entirely inter-synodical enterprise. The 1947 series is the fourth one to be held. Only nine Seminars were held the first year; and twenty were scheduled in the second series. In February, 1946, there were thirty-three Lutheran Seminars, contrasting with the fifty set up for this fall.

Directory of Schools
of the
American Lutheran Conference

AUGUSTANA COLLEGE
Rock Island, Illinois
College of Liberal Arts
Schools of Music and Nursing
Conrad Bergendoff, President

Enter to Learn — Leave to Serve
AUGUSTANA COLLEGE
Sioux Falls, South Dakota

DANA COLLEGE
and
TRINITY THEOL. SEMINARY
Blair, Nebraska
Founded 1884
R. E. Morton, President

LUTHER COLLEGE
Decorah, Iowa
A Liberal Arts College
Training toward A.B. degree
Also Elementary Teacher Training
Coeducational
Christian, Thorough, Democratic

CONCORDIA COLLEGE
Moorhead, Minnesota
A College of Liberal Arts
and Sciences
Dr. J. N. Brown, President

WALDORF COLLEGE
Forest City, Iowa
A Four-year Junior College
Two years of High School
Two years of College

PACIFIC LUTHERAN COLLEGE
Parkland, Washington
College of Education
Liberal Arts
S. C. Eastvold, President

LUTHER COLLEGE
Wahoo, Nebraska
Four Year High School
—Two Year College
Liberal Arts, Business,
Teacher Training, Music
Low rates—Friendly, Christian
Atmosphere
Write for information

GUSTAVUS ADOLPHUS COLLEGE
St. Peter, Minnesota
One of America's fine Lutheran
Liberal Arts Colleges
Edgar M. Carlson, President

ST. OLAF COLLEGE
Northfield, Minnesota
A Liberal Arts College of
The Lutheran Church
C. M. Granskou, President

CAPITAL UNIVERSITY
Columbus 9, Ohio
Fully accredited College of
Liberal Arts, Education, Music,
Theological Seminary
AMERICAN LUTHERAN CHURCH
H. L. Yochum, President

Evangelical Lutheran

By Olaf Lysnes

Luther League Convention at Milwaukee.

In attendance, effectiveness, and otherwise this synod-wide meeting of young people under adult leadership was written down as a success. Milwaukee proved a generous and capable host city, the daily papers in this city of over half a million gave much space and published large numbers of pictures.

The Rev. S. D. Fauske who has been Luther League evangelist now goes to China as missionary. He does not go there as a stranger as he was born in China in 1911 and attended high school at Kikungshan. His father, Rev. H. S. Fauske was a China missionary from 1909 to 1927. The Rev. A. L. Abrahamson, pastor at Canton, S. D., the last three years, now takes up the position as Luther League evangelist. He has been in the ministry since 1935.

General officers of the synodical Luther League for the next term are Rev. Oscar A. Anderson, president; Rev. Everett O. Gilbertson, vice president; Dorothea Ofstedal, secretary; Jerome Johnson, treasurer; Adelaide Klyve, secretary pocket testament movement.

Present E. L. C. Statistics

The following figures are from the general secretary's office, and make interesting reading for those who are making comparisons: 700,674 baptized members, 506.396 confirmed members, 2,617 churches, 133 preaching places, 1,604 pastors, 1,140 pastors serving churches in the U. S. and Canada, 57 pastors in foreign fields, 95 pastors in general church work, 12 chaplains, 121 pastors in other work, institutional and other, 179 pastors retired.

Parish Education

The Lutheran Teacher has been published for 25 years. For a number of years the size has been about 10¾x8. With the September issue the format will be changed to pocket size. The editor is Rev. Oscar Rem.

The Rev. Elmer O. Ellefson has taken up his work as full time field man for parish education.

Sunday School at Home is the latest big undertaking in parish education. Canada District began some years ago, or should we say members of the Canada District began the work of conducting Sunday school by mail, reaching hundreds of children who did not or could not attend Sunday school in person. The Lutheran Bible Institute at Outlook, Saskatchewan, was the distributing point. There courses were outlined and much sacrificial work done.

Pressure especially from the Rocky Mountain District and the Great Plains Area and an increased appropriation from the synodical board of finance have now made it possible to take up this work in the U. S. Miss Della Olson, a teacher of experience in both public and church schools, has accepted the position as editor of the courses to be used. "Ten courses are in preparation. The groundwork for most of the courses was done by the committee in Canada."

Headquarters for the Great Plains is at Great Falls, Mont. Miss Doris Gerdum, a teacher of experience, is associate editor.

Robert E. A. Lee is director of **Sunday School at Home** for the Great plains area. He was formerly program director for WMIN, St. Paul-Minneapolis station. Mr. Lee spent the first half of the summer studying at the radio workshop at New York University. The E. L. C. plan is to reach children in the homes by both mail and radio.

South America

The August 12 issue of Lutheran Herald has a four-page illustrated insert titled, "Toward the New Day in Colombia, South America." Eighteen missionaries are listed, many more are needed. Prayers, missionaries, interest, and money are asked for.

U. S. A.

Retreats, meaning according to the dictionary, places or periods of seclusion for religious meditation, are becoming more numerous year by year. The name and practice have been taken up by the Brotherhoods and the W. M. F. organizations. There was a retreat of Home Missionary pastors at St. Olaf College July 29-Aug. 2. Foreign missionaries home on furlough usually meet for a week or more each summer for spiritual strength and encouragement.

The district presidents meet together each summer for counsel and planning.

There was a rural life conference at Concordia College, Moorhead, Minn., July 21-25.

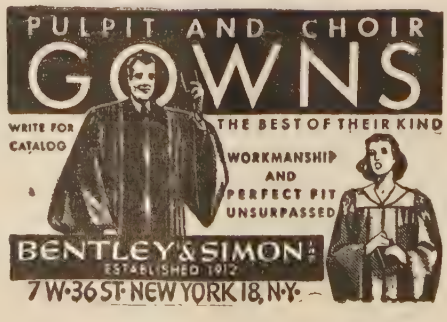
A Lutheran Church for tourists is being built on the North Shore. In Minnesota "the north shore" means the north shore of Lake Superior. Prof Arne Flaten, head of the art department of St. Olaf College, and the Rev A. L. Edmonds of Grand Marais are deep in this work. Native stone from the countryside is being used, fifteen students are builders, and the whole story will soon be featured in certain papers.

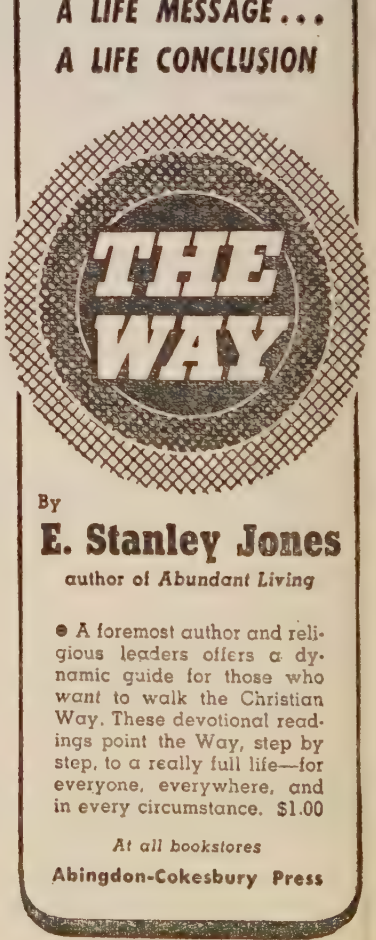
Rev. Norval Hegland, Lemmon, S. D., is pastor of the first air parish, of the E. L. C. The parishioners live on the ground but the sky pilot travels by airplane.

The plane "St. Paul" brought delegates from Shanghai, China, to Oslo, Norway, for the Christian youth conference in July. This plane was bought last year to do service especially in China for the missionaries. Dr. Daniel Nelson was instrumental in securing it.

Rev. Joseph Simonson, St. Paul, will lead the appeal for funds for Home and Foreign Missions, that is to begin in October.

Dr. R. A. Syrdal, executive secretary of the Foreign Missions Board, returned on Aug. 1 from an airplane trip to Colombia, S. A. His reports on our fields and missionary prospects are appearing in E. L. C. church papers.




A LIFE MESSAGE...
A LIFE CONCLUSION
THE WAY
By
E. Stanley Jones
author of Abundant Living
• A foremost author and religious leaders offers a dynamic guide for those who want to walk the Christian Way. These devotional readings point the Way, step by step, to a really full life—for everyone, everywhere, and in every circumstance. $1.00
At all bookstores
Abingdon-Cokesbury Press

ON THE RELIGIOUS HORIZON

theran World Federation Organized Lund Assembly in the Greatest theran Gathering Since e Reformation

uly 1, 1947, will go down in church tory as the birthday of the Lutheran rld Federation. The place was Lund, eden, where over 600 official dele- es and observers from 30 countries five continents unanimously adopted constitution which reorganizes the mer Lutheran World Convention into new Lutheran World Federation.

"A Free Association of Churches"

The constitution, approved by the Lu- ran World Convention's Executive mmittee at Stockholm on July 29, 6, and now approved by the entire embly, describes the organization as free association of Lutheran Church- with power "to act as their agent all such matters as they shall assign it."

This means that the Lutheran World deration has no power to legislate the churches belonging to it but ll act as their agent in world affairs, a way comparable to that in which National Lutheran Council acts in tional affairs as the agent for the urch bodies affiliated with it here in nerica.

An Epochal Event

Adoption of the constitution was dra- tically sealed in a colorful ceremony en Lutheran leaders from around world signed the document. First sign was the Rt. Rev. Erling Eidem, chbishop of Uppsala and Primate of Lutheran Church in Sweden, who r nearly two years served as interim esident of the federation after the signation of Bishop August Marahrens Germany in December, 1945.

Dr. Ralph H. Long, executive direc- of the National Lutheran Council, d the adoption of the constitution dicates the forward movement of theran churches to solidify their ef- ts," while Dr. P. O. Bersell, presi- nt of the Augustana Synod, called the ning of the constitution "an epochal ent in modern Christendom."

Headquarters to Be in Geneva

Dr. S. C. Michelfelder, executive sec- tary of the federation, said the con- tution "provides for a paid secretari- to be opened immediately at Geneva, vitzerland." Hitherto, he said, com- on action by the Lutheran churches the world was possible only through frequent assemblies.

The Fruit of Years of Planning

While the Lutheran World Federation (then Convention) was organized at Eisenach, Germany, in 1923 and met at Copenhagen in 1928 and at Paris in 1935, it was not until the latter meeting that a committee headed by Dr. Abdel Ross Wentz, president of Gettysburg (Pa.) Theological Seminary, was appointed to prepare a constitution. Its presentation and adoption by the assembly were delayed by the war, which cancelled the 1940 sessions scheduled in the U. S.

Elect Professor Nygren President

Delegates to the Lund assembly elected Professor Anders Nygren of Lund University, New Testament scholar and outstanding Lutheran theologian, as president of the federation for the next five years. He succeeds Archbishop

LIFE IS WORTH LIVING WITH AN ASSURED INCOME

Make your choice now of the kind of life you and your wife want to live after age 65. Just a few minutes spent with our local representative will demonstrate how easily Social Security and Lutheran Mutual Retirement Income can work together to provide an assured income and a life of comfort at retirement age. You may be surprised to learn what a moderate amount of life insurance will do when wisely coordinated with your Social Security benefits.

Ask your local LUTHERAN MUTUAL agent today — to chart an adequate retirement income suited to the individual requirements of your family.

LUTHERAN MUTUAL + SOCIAL SECURITY = ADEQUATE RETIREMENT INCOME

LUTHERAN MUTUAL LIFE INSURANCE CO.
WAVERLY, IOWA • Founded 1879

Send me a copy of your new folder "Retirement Income for Lutherans."
Name ..... Age.....
Address .....
City ..... State.....

A LIFE INSURANCE COMPANY EXCLUSIVELY FOR LUTHERANS

Eidem, who declined re-election because of lack of time and strength. Dr. Nygren was appointed professor of systematic theology at Lund University in 1924 at the age of thirty-two. His books are known to theologians throughout the world.

All the American representatives on the executive committee of fifteen members were re-elected. They are: Dr. Franklin Clark Fry, president of the United Lutheran Church in America; Dr. J. A. Aasgaard, president of the Evangelical Lutheran Church; Dr. Long, and Dr. Wentz.

The Lund assembly is regarded as the most significant world-wide gathering of Lutherans since the days of the Reformation. Churches of occupied lands, churches in exile, in defeated countries, in mission areas sent their best leaders, all filled with hope and high enthusiasm for the efforts to weld world Lutheranism into a united front.

Minority Churches Get Representation

Asiatic, African, and South American Lutherans gave delegates a new insight into the growing strength of the younger churches. The voice of the daughter groups, through Dr. Peng Fu of China and Dr. Lokra of India, was clear and sometimes insistent at the sessions. The assembly provided a place for these groups on the executive committee.

German Lutheran Churches, headed by Bishop Hans Meiser of Munich, Bishop Hans Lilje of Hannover, and Dr. Ernst Sommerlath of Leipzig, sent the largest group outside their country since before Hitler's time. For the first time in months fifty-five delegates and observers from all four zones of Germany tasted regular meals, mingled with well-dressed people, received equal regard from all nationals, and entered homes untouched by war. Said one delegate; "The absence of open tensions in a meeting of this kind is a victory of Christian faith and understanding."

Full opportunity for free expression in discussion groups, sectional meetings, and before the whole assembly meant a growing together in matters of common concern. Theologians came to agreement on significant matters of life and doctrine in the report on the message of the Lutheran Church today.

Lutherans to Have Part in World Movement

Most Lutheran Churches in the federation have made common cause in relating themselves to the World Council of Churches. The evidence of their desires to make this united effort a greater influence was plain at the assembly.

The arrangements accepted by the federation in its constitution assure Lutheranism of a stronger voice in ecumenical circles. The assembly voted to have the executive secretary serve as fraternal delegate to the organization meeting of the World Council of Churches at Amsterdam, Holland, in August of 1948, on invitation of the World Council.

The federation adopted a statement which recognized the responsibility of the Lutheran Church in collaborating for a just world peace, and empowered its executive committee to consider the formation of a "commission of churches in international affairs."

Bishop Hans Lilje, of Hannover, Germany, urged Lutherans to "keep the faith" and not let "despair, confusion, fear, or sorrow blind the church to the great task of showing mankind the Christian way of life."

Another leader, Bishop Eivind Ber grav, Primate of the Norwegian L theran Church, warned that "peace h reached its Dunkerque" and called f a new spirit of hopefulness in t world.

"People who believe they think r alistically," he said, "say there is hope. The sense of drama which u held the resistance movement duri the war is gone. We live from day day rather than according to ultima hope. Christian believers must reca ture the sense of drama in which victo for Christ is certain. Let Christ dis pline your minds to resist hopelessnes

Childhood of Jesus

by J. M. GIRTZ

42 pages

Size 6¼x9½ inches

Price, **25c** each; **$2.50** per dozen

This is the story of the Childhood of Jesus. We hear of His coming to our earth. We hear of His flight into Egypt, from the wrath of the wicked King Herod. We see Him in His home in Nazareth. We go with Him on that memorable journey to Jerusalem.

A fine piece of work in child literature. It is an excellent way to present the childhood of Christ in words that can be grasped by the smallest child, and to bring to realization the fact that Christ was a child like him. The illustrations are excellent and strikingly clear and appealing to any child's eye. They also lend themselves easily to be colored by the child.

Lutheran Publishing House

200 South Fifth St. Blair, Nebraska

Americans Practice Sharing

or most Lutherans from America it their first contact with European heranism and with postwar realities the major portions of the world. delegate, as he saw the condition a European's clothing, took his nd into a store and bought him a . Many incidents of this kind emsized the urgent needs of peoples ay.

n unprecedented press coverage for hurch conference was due in large t to the fact that all meetings of the embly were open to the press. Acding to a story in the New York nes this was the first time a conven- of world Lutheranism was open newspaper reporters.

Complete film coverage of the prodings was arranged through Swedish m Industry.

The assembly, which lasted from ne 30 to July 6, included a solemn vice of worship, on Friday night, y 4, when there was a procession of egates in vestments and academic es; a rally for laymen and women Saturday night, July 5; a worship vice on Sunday morning, July 6, d a youth rally that night.

Monday, July 7, the delegates and servers spent in Copenhagen, Denrk, and enjoyed a program arranged a special Copenhagen Committee.

—Lutheran Standard.

ONSTITUTION OF THE UTHERAN WORLD FEDERATION

utheran Church Leaders from 24 untries Signed This Historical ocument at Lund, Sweden, July 1

I. **Name**—The name and title of the dy organized under this constitution all be The Lutheran World Federaon.

II. **Doctrinal Basis**—The Lutheran orld Federation acknowledges the oly Scriptures of the Old and New staments as the only source and the fallible norm of all church doctrine d practice, and sees in the Confesons of the Lutheran Church, especialin the Unaltered Augsburg Confesn and Luther's Catechism, a pure position of the Word of God.

III. **Nature and Purposes**—1. The Luheran World Federation shall be a free sociation of Lutheran churches. It all have no power to legislate for the urches belonging to it or to interfere ith their complete autonomy, but shall t as their agent in such matters as ey assign to it.

2. The purposes of the Lutheran orld Federation are: a) To bear united witness before the world to the Gosel of Jesus Christ as the power of God r salvation. b) To cultivate unity of ith and confession among the Lutheran churches of the world. c) To promote fellowship and co-operation in study among Lutherans. d) To achieve a united Lutheran approach to ecumenical Christian movements and groups in need of spiritual or material aid.

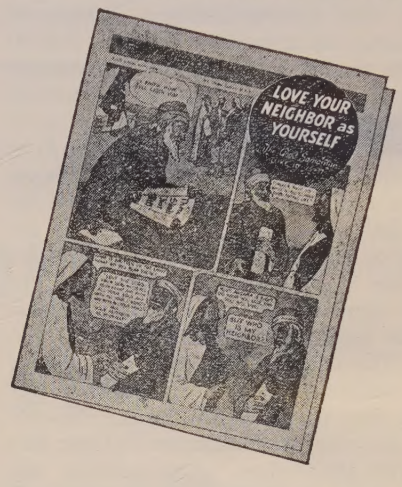
3. The Lutheran World Federation may take action on behalf of member churches in such matters as one or more of them may commit to it.

IV. **Membership**—All Lutheran churches previously affiliated with the Lutheran World Convention which through their representatives participate in the adoption of this constitution shall continue to be members of the Lutheran World Federation. Other Lutheran churches which declare their acceptance of this constitution shall be eligible to membership in the Lutheran World Federation. Their acceptance into membership shall be decided by the Lutheran World Federation in assembly, or in the interim, if no fundamental objection is raised, by the Executive Committee.

V. **Organization**—The Lutheran World Federation shall exercise its functions through the following: 1) The Assembly; 2) The Executive Committee; 3) National Committees: 4) Special Commissions. In all the functions of the Federation both clerical and lay persons shall be eligible to participate.

Children Will Love

BIBLE STORIES IN PICTURES



EFFECTIVE BIBLE PRESENTATION

As soon as you see a copy of *Bible Stories in Pictures* you will readily understand how this popular four-page weekly "magazine" opens an entirely new method for effectively presenting the beautiful stories of the New Testament to children. It instructs while it entertains.

STIMULATES NEW INTEREST

These "picturized" Bible stories are full of spiritual power. They easily impress themselves on youthful hearts. They stimulate new interest in the Bible and the stories are put in language that children can understand. Children will eagerly look forward to each new weekly Bible story.

SUBSCRIBE NOW

Subscribe now for the children in your Sunday school and for others in your neighborhood. A subscription brings to your children 52 four-page copies (208 pages of four-color pictures) a year. Prices: Single subscription, $1.50 per year; 10 or more to one address, $1.40 each per year; 50 or more to one address, $1.35 each per year; 100 or more to one address, $1.30 each per year.

Concordia Publishing House

3558 South Jefferson Ave. St. Louis 18, Missouri

VI. **The Assembly**—1. An Assembly of the Federation shall be held every five years at the call of the president. The time and place and program of each Assembly shall be determined by the Executive Committee. Special meetings of the Assembly may be called by the Executive Committee.

2. The number of representatives in the Assembly shall be allocated as follows: Denmark 10, Finland 10, Germany 40, Iceland 5, Norway 10, Sweden 10, United States of America 40, other Countries 5 each. Within each of these groups detailed allocations shall be made by the National Committee. The representatives shall be chosen by the churches themselves. Whenever in any country there are several Lutheran churches completely independent of one another, each shall be entitled to at least one representative. Whenever Lutheran congregations in union church bodies combine to ask for representation in the Assembly, the Executive Committee may invite them to send representatives to the Assembly in a consultative capacity. Lutheran associations and organizations designated by the Executive Committee may be invited to send representatives to the Assembly in a consultative capacity in such numbers as the Executive Committee may determine.

3. The Assembly shall be the principal authority in the Federation. It shall elect the President of the Federation and the other members of the Executive Committee, shall receive reports from National Committees, shall appoint Special Commissions, and shall determine the fundamental lines of the Federation's work.

VII. **Officers**—The President of the Federation shall be chosen by ballot of the Assembly and a majority of the votes cast shall be necessary for an election. He shall assume office immediately after the close of the Assembly which has elected him and before the organization of the new Executive Committee. He shall be the chief official representative of the Federation. He shall hold office until the close of the following Assembly, and he shall be ineligible to succeed himself. Other officers of the Federation shall be chosen by the Executive Committee.

VIII. **Executive Committee**—1. At each Assembly the Federation shall constitute the Executive Committee of the Federation. Membership on the Executive Committee shall be allocated as follows: Denmark 1, Finland 1, Germany 4, Norway 1, North America 4, Sweden 1, all other countries a total of 4. In the choice of members from "other countries" an effort shall be made to effect changes at each Assembly in order to make possible a rotation among all of them.

2. The Executive Committee shall meet at least once annually. It shall choose from its own membership two Vice Presidents and a Treasurer as officers of the Federation. The duties of these officers shall be those usually assigned to those offices.

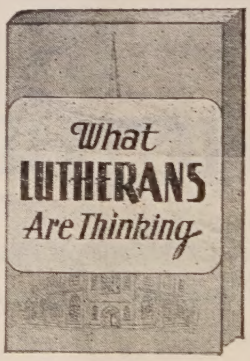
3. The Executive Committee shall conduct the business of the Lutheran World Federation in the interim between Assemblies, shall supervise the appointment of National Committees and receive annual reports from them, shall elect an Executive Secretary and assign him his duties, shall make a full annual report (including complete financial statements) to all member churches, shall appoint all committees and Special Commissions not otherw provided for, and shall represent t Federation in all external relations.

4. Vacancies in the Executive Co mittee ad interim shall be filled by th Committee.

5. The expenses of a member of t Executive Committee in attendi meetings of that committee shall borne by the church to which the me ber belongs or arranged by the Natio Committee in which his church is re resented.

IX. **Executive Secretary**—Imme ately following the close of each A sembly the Executive Committee sha elect an Executive Secretary who sha devote his full time to his office a

WHAT LUTHERANS Are Thinking



Edited by

E. C. FENDT

◆

This symposium of Lutheran theology is presented with simplicity of style and language that will be refreshing to every reader. Twenty-eight chapters are included, each by a different author. Authors represent all branches of the Lutheran Church in America.

Each subject is dealt with concisely, yet the discussion covers the essential fundamentals. The book will give pastors splendid summary material for handy reference and it will enable laymen to increase their knowledge on doctrinal matters.

Some of the subjects treated are "Faith and Reason," by Dr. Theo. Graebner; "The Person and the Work of Christ," by Dr. J. Bodensieck; "The Life Everlasting," by Dr. Fendt; "The Church and Society," by Dr. A. D. Mattson; and "Lutheran Parish Education," by Dr. O. F. Nolde.

Cloth Bound . . . 592 Pages . . . $3.50

The Wartburg Press

55-59 EAST MAIN ST. COLUMBUS, OHIO

PACIFIC LUTHERAN

o shall serve until the close of the t Assembly. The Executive Secre- y shall be responsible to the Execu- e Committee for his work. It shall his duty to carry out the decisions the Assembly and of the Executive mmittee under the general super- ion of the President. He shall re- t through the Executive Committee the Assembly of the Federation.

K. **National Committees**—The mem- churches in each country shall se- t a group of persons who together h the member or members of the ecutive Committee in that country ll constitute a National Committee the Lutheran World Federation. ch National Committee shall be ed to present to the Executive Com- ttee an annual statement concerning interests of the Lutheran World deration in its country.

XI. **Special Commissions**—Special mmissions shall be established under authority of the Federation and all be appointed either by the As- nbly or by the Executive Committee. shall be the purpose of these Com- ssions to discharge designated func- ns of the Federation. They shall re- rt annually to the Executive Com- ttee, which shall exercise general pervision over them.

XII. **Finance**—The Executive Com- ttee shall prepare annually a detailed dget for the Federation, designate e allocation of funds to particular eds, and assign to each National Com- ittee its responsibility for specific rtions of the budget. The Treasurer all be authorized to establish deposi- ries in various countries.

XIII. **Amendments**—Amendments to is constitution may be made by a o-thirds vote of those present at any gularly called Assembly, provided tice of intention to amend shall have en given the preceding day. Amend- ents so made shall become effective ne year after their adoption by the ssembly unless objection has been led with the Executive Committee by urches embracing in aggregate one- ird of the constituency of the Federa- on.

—The Lutheran.

Brief Report on the Work of the merican Bible Society for 1946

In 1946 three major achievements of ne American Bible Society are note- orthy, two in Germany, one in Japan.

1. To begin to meet in Germany the stimated need for 4,000,000 Bibles and ,000,000 New Testaments the Society, ncouraged by gifts from churches and ndividuals, began at once to supply Scriptures. Published in the United States and shipped to Germany were:

Bibles	Testaments	Gospels
182,936	611,223	258.498

This was at a cost of $262,500.

2. Although Germany had equipment to produce her own Scriptures, certain raw materials were lacking. At the urging of Dr. Hanns Lilje, (pronounced "Lillyay") member of the Central Committee of the German Evangelical Churches, the American Bible Society purchased and began to ship the following into Germany:

361 tons of cellulose (for paper making) from Finland or Sweden
100 tons of paper from the USA
45 tons of paper from Sweden
15 tons of binders board from the USA
15,000 yards of binding cloth
1,872,000 yards of thread.

Before Christmas 1946, 55 tons of cellulose had been made into paper at Oberlennigen, Germany, and a few finished Testaments had come off the press.

The estimated cost of raw materials for Germany printed Scriptures will exceed $750,000.

3. But Scripture needs existed **in Japan** also.

General MacArthur wrote a leading churchman in America that in Japan today Christianity has an opportunity "Without counterpart since the birth of Christ." And Toyohiko Kagawa, writing the American Bible Society thanks for the Scriptures sent to Japan, says, "No greater demand for the Bible and

---

HERE WE STAND

By HERMANN SASSE

Professor at the University of Erlangen

Now ready in the new edition. The nature and character of the Lutheran faith . . . what it actually is and teaches . . . what it means to be Lutheran. Important to members of other church groups and for Lutherans for the clear explanation of the position upon which the Lutheran Church takes its stand.

The distinctive teachings of the Lutheran Confession in relation to modern movements within Protestantism are clearly set forth. . . . A most timely book, invigorating and stimulating. DR. RALPH LONG

Here We Stand should be in the library of every pastor of the Church. Every layman who wants to understand his Church should study it. Not a technical theological work, it is written in rather popular style and makes interesting reading. DR. O. G. MALMIN

$2.00

A Classic on Lutheran Faith

Augsburg Publishing House

425 South Fourth Street Minneapolis 15, Minnesota

no more earnest desire for its study among the young and the old have we ever witnessed in the history of Japan than at present; and we are taking this unique opportunity to spread the Word of God most effectively. We are fulfilling orders from schools and colleges as quickly as we receive your shipments."

During 1946 there were issued 383,000 New Testaments and 360,356 Gospels at a cost of approximately $109,200, most of them being shipped through the Chief of Army Chaplains in Tokyo to the Japan Bible Society. So great is the call for them that by the end of the year only 200 copies were left in the Japan Bible Society's office.

There is no possibility of production in Japan because of the destruction of presses and lack of paper. Accordingly the program of production in the USA provides for 150,000 Bibles and 1,100,000 New Testaments. The cost on the Bibles is not yet known, probably $225,000; theTestamentsinvolve$385,000 or more. But how important they are when the Christian forces in Japan are in an evangelistic campaign for 3,000,000 new Christians in three years!

These three mountain peaks of achievement do not obscure the other high accomplishments of the American Bible Society in 1946 in foreign areas. For example there was sent by the Society:—

—To the Korean Bible Society, through the Chief of Chaplains, in Seoul, 54,675 Testaments were sent at a cost of $40,500 and most gratefully acknowledged.

—To the Netherlands Bible Society 199,260 Dutch Gospels, some of which have been transferred to Belgium for the Flemish population.

—To the British Society's work in Warsaw, 198,366 Polish Gospels, and 1,000 English Bibles, and 2,000 New Testaments. Mr. Enholc, though yet unable to set up an office and depot, has distributed over 34,500 of the Gospels.

—To Geneva for transmission to Hungary, 103,000 Hungarian Gospels.

—To the British Society's office in Prague, 45,000 Czech Gospels. Mr. Cernohorsky has requested an additional quantity.

—To the British Society's office in Rome, Italy, 20,000 Italian Testaments.

—To Patriarch Alexei, of the Russian Orthodox Church, Moscow, 500 Ancient Greek New Testaments, 5,000 Russian New Testaments, 100,000 Russian Gospels.

Gideons Placing Bibles in Planes

Toronto—The Gideons are now placing Bibles in planes, it was disclosed at the 48th convention of the Canadian Gideons here.

Eddie Rickenbacker, president of Eastern Airlines, has asked that Bibles be put on all planes of his company, and has provided racks for them, it was announced. Arrangements have also been made to furnish Pan American Airlines with Bibles.—R. N. S.

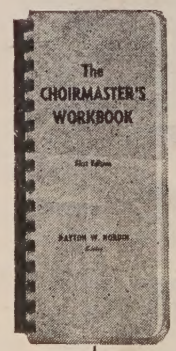
MOTHERS ORGANIZING

Many mothers are disturbed over the "shockers" and "thrillers" that are passed off as children's programs on the radio. Farm women of Ohio, Indiana and Michigan are going to see what can be done about it. Organized into county committees, they are making surveys to find out what kind of programs farm families want their children to hear and what kind they don't. When the surveys are completed the reports will be sent to the Radio Broadcasters' Association. More effective results might be obtained if they were sent to the sponsors of the programs.

—*The Country Gentleman.*

GRAND VIEW COLLEGE
Des Moines 16, Iowa
(DANISH LUTHERAN CHURCH)
Two years—Liberal Arts and Pre-Professional
Registration: Sept. 15, 1947

Choir Pulpit GOWNS
Confirmation Robes, Paraments. Fine materials, beautiful work, pleasingly low prices. State your needs. Catalog and samples on request. DeMoulin Bros. & Co., 1224 S. 4th St., Greenville, Illinois.



Answering Two Vital Needs

NEVER BEFORE HAS A BOOK LIKE THIS BEEN PUBLISHED

Here is a unique book that every choir leader will want.

A simple practical plan of choir management

plus

Literally hundreds of new ideas and suggestions for improving the choir.

Bound in durable plastic. Handy 3½ x 8 inch pocket size. 214 pages.

JUST OFF THE PRESS

$2.00

Augustana Book Concern
Rock Island, Illinois